THE GLASSE of Vaine-glorie.

Translated out of S. Augustine by W. P. Doctor of the lawes.

With sundry Christian Praiers added thereunto.

Park

LONDON.
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Anno Domini.	Golden number.	Epact.	Sundayes Letter.	Easter day
1592	xvi	xxvi	BA	xxvi. March
1593	xvii	vii	G	xv. April.
1594	xviii	xviii	F	xxxi. March
1595	xix	xxix	E	xx. April.
1596	i	xx	DC	xi. April.
1597	ii	xxi	B	xxvii. March
1598	iii	ii	A	xvi. April.
1599	iiii	xiii	G	viii. April.
600	v	xxiiii	FE	xxiii March
601	vi	v	D	xii. April.
1602	vii	xvi	C	iiii. April.
1603	viii	xxvii	B	ix. March.

A Rule to finde the moueable feaſtes of the whole yeare.

LOoke in the Table for the finding of Eaſter, hauing founde what day Eaſter falleth on, Shroue ſunday is the 7. Sunday before: the next Wedneſday, after that is Aſhwedneſday: and the 7 Sunday after Eaſter is Whitſunday: and the next ſunday after Whitſunday is Trinitie ſnnday and the fiſt

fift Sunday after Eaſter, is Rogation ſunday: and ſoure dayes after Rogation ſunday is Aſcenſion day.

Of the Golden number.

The Golden number is ſo called, becauſe it was written in the Kalender with letter of Golde, right at that day whereon the Moone chaunged, and it is the ſpace of 19. yeares in the which the Moone returneth to the ſelfe ſame day of the yeare of the Sun; and therefore it is alſo called the Cycle of the Moone, in the which the Soliſtices and Equinoctials doe returne all to one point in the Zodiaque.

To find it euery yeare, you muſt adde one yeare to the yere of Chriſt (for Chriſt was borne one yeare of the 19. already paſt) then diuide the whole

by 19. and that which reſteth is the Golden number, for that yeare, if there be no ſurpluſage, it is then 19.

The Epact.

Epactæ hemeræ in Greeke, doth ſignifie in Engliſh, daies ſet betweene, and therefore the 11. daies and three houres that are added in the yeare of the Moone, are called *Epactæ*, & are added to make the yeare of the Moone, which is but 354 dayes iuſt with the yeare of the Sunne, which hath 365. daies & a quarter.

To finde out the Epact of each yeare, do thus. To the Epacte of the yeare that laſt went before that yeare, for which you woulde finde the Epact, adde 11. and the ſumme of theſe two make the Epact. If it ſurmount 30. then take

30. out, and that which reſteth aboue 30. is the Epact you deſire.

To knowe how olde the Moone is at any time for euer by the Epact, doe thus: Adde vnto the dayes of your month, wherein you woulde knowe this, the Epacte, and as many dayes moe as are monethes, from March to that moneth, including both monethes: Out of the which ſubſtract 30. as often as you may, the age remayneth: if nothing remaine, the Moone chaungeth that day.

Note that the Golden number and Dominicall letter doth change euery yeare the firſt day of Ianuary, and the Epact the firſt day of March for euer.

Note alſo that the yeare of our Lorde beginneth the 25. day of March, the ſame day ſuppoſed to bee the firſt day vpon

which the world was created, & the day when Christ was conceiued in the wombe of the virgine Mary.

Ianuary

IANVARY hath XXXI, dayes,

rime. { Downe with your timber wood & let it not stand
Remembring for Barlie to fallowe your land:
From hedges and trees brush all need les sprigs,
And now go a birding with nets and lime twigs.

19	i	A	Kalend.		Circumcisiõ	Martine Luther
4	ii	b	iiii.	No.		first writ against the
16	iii	c	iii	No.		Pope, the yere 151
	iiii.	d	Prid.	No.		and cõtinued to the
5	v	e	Nonas.			yeare 1546. in the
	vi	f	viii	Id.	Epiphanie.	63. yeare of his age
13	vii	g	vii	Id.		The first of this
2	viii	A	vi	Id.	Lucian.	moneth Christ was
	ix	b	v	Id.		worshipped of the
10	x	c	iiii	Id.		wise men, Mat. 2. 1.
	xi	d	iii	Id.		&c. baptised, Mat.
18	xii	e	Prid.	Id.	Sol in Aqua	15. turned water in
7	xiii	f	Idus.		Hillarie	to wine. Joh. 2. 1. &c
	xiiii	g	xix	Kl.	Februarii.	as testifieth Epipha
15	xv	A	xviii.	Kl.		nius.
	xvi	b	xvii.	Kl.		The yeare hath by
12	xvii	c	xvi	Kl.		course of the Sunne
1	xviii	d	xv	Kl.	Prisca.	12. Monthes, by the
	xix	e	xiiii	Kl.		course of the Moon
9	xx	f	xiii	Kl.	Fabian.	13. Mouthes, of
	xxi	g	xii	Kl.	Agnes.	weekes 52. of daies
17	xxii	A	xi	Kl.	Vincent.	365. and 6. houres
6	xxiii	b	x	Kl.		which maketh eue
	xxiiii	c	ix	Kl.		ric fourth yeare one
14	xxv	d	viii	Kl.	Con. of Paul	day more, which is
	xxvi	e	vii	Kl.		the leape yeare.
	xxvii	f	vi	Kl.		Paule called, and
11	xxviii	g	v	Kl.		conuerted the 25. of
	xxix	A	iiii.	Kl.		this moneth. Actes.
19	xxx	b	iii	Kl.		9. 3.
	xxxi	c	Prid.	Kl.		

{ The day is viii. houres } { Ffore sickuesse greeue thee Let Phisicke relieue thee } { The night is xvi houres }

FEBRVARY hath XXVIII. daies.

Prime. Superfluous branches from trees prune away,
And suffer not mosse vpon them to stay:
Plash and twist hedges, riff vp your lee land,
Lay quickſets plant roſes the Spring is at hand.

8	i	d	Kalend.		Faſt.	The firſt of this Moneth Moſes repeated the law vnto the children of Iſrael. Deut. 1. 3.
	ii	e	iiii	No.	Puri. of Ma	
16	iii	f	iii	No.	Blaſi	
5	iiii	g	Prid.	No.		
	v	A	Nonas.		Agathe.	
13	vi	b	viii	Id.		The 2. of this Monthe our Sauiour was preſented to the Lord, & Macie puri-fied. Luk. 2. 22.
2	vii	c	vii	Id.		
	viii	d	vi	Id.		
10	ix	e	v	Id.		
	x	f	iiii	Id.		
3	xi	g	iii	Id.	Sol in Piſci.	The fourth of Februarie was burned in Smithfield, maſter Iohn Rogers, who conſtantly ſuffered, waſhing his hands in the flame of the fire. 1555.
12	xii	A	Prid.	Id.		
	xiii	b	Idus.			
18	xiiii	c	xvi	Kl.	Marche.	
7	xv	d	xv	Kl.	Valentine.	
	xvi	e	xiiii	Kl.		
12	xvii	f	xiii	Kl.		
1	xviii	g	xii	Kl.		
	xix	A	xi	Kl.		
9	xx	b	x	Kl.		The ninth of Februarie 1555. was Biſhop Hooper burned at Glocester, for the teſtimony of Ieſus Chriſt.
	xxi	c	ix	Kl.		
17	xxii	d	viii	Kl.	Faſt.	
6	xxiii	e	vii	Kl.	S. Mathias	
	xxiiii	f	vi	Kl.		
14	xxv	g	v	Kl.		
3	xxvi	A	iiii	Kl.		
	xxvii	b	iii	Kl.		
11	xxviii	c	Prid.	Kl.		

The day is x. houres. To warmenesse betake thee Leaſt colde agues ſhake thee. The night is xiiij houres.

Thirtie daies hath September, Aprill, Iune and Nouember.
Februarie hath xxviii. alone: And all the reſt thirtie and one.

MARCH hath XXXI. dayes.

Your barly land labor with plough & plogh share
The roots of your fruit trees to couer haue care:
Ply planting & graffing, sow beans oates & peason
Prime. Set Sitruls and Sage, for now is the season

9	i	d	Kalend.		Dauid.	The temple of Ierusalem was finished the third day of this moneth. Ezra. 9. 15. in the first of Esd. 7. 5. it is said to bee the 2. of this moneth. The tenth of this month Christ was aduertised that Lazarus was sicke. Ioh. 11. 3. The 21. of March 1556. Thomas Cranmer, Archbishoppe of Cant. was burned at Oxford: who in detestation of his recantation first burned his right hand. Robert Farrar martyr, B. of S. Dauis, was burned at Carmarthen, the 30. day of March. 1555.
	ii	e	ii	No.	Ceadde.	
	iii	f	iii	No.		
10	iiii	g	iiii	No.		
	v	A	iii	No.		
11	vi	b	Pxid.	No.		
2	vii	c	Nonas.		Perpetue.	
	viii	d	viii	No.		
10	ix	e	vii	Id.		
	x	f	vi	Id.		
18	xi	g	v	Id.		
7	xii	A	iiii	Id.	Gregorie.	
	xiii	b	iii	Id.	Sol in Ariete.	
15	xiiii	c	Pxid.	Id.		
9	xv	d	Idus			
	xvi	e	xvii	Kl.	Apzilis.	
12	xvii	f	xvi	Kl.		
1	xviii	g	xv	Kl.	Edward,	
	xix	A	xiiii	Kl.		
9	xx	b	xiii	Kl.		
	xxi	c	xii	Kl.	Benedict.	
17	xxii	d	xi	Kl.		
6	xxiii	e	x	Kl.		
	xxiiii	f	ix	Kl.	Fast.	
14	xxv	g	viii	Kl.	Annu. of ma.	
3	xxvi	A	vii	Kl.		
	xxvii	b	vi	Kl.		
11	xxviii	c	v	Kl.		
	xxix	d	iiii	Kl.		
10	xxx	e	iii	Kl.		
	xxxi	f	Pxid.	Kl.		

The day is xii. houres. Eate goodmeates, & purge thee Let bloud, if neede vrge thee. The night xii. houres

APRIL hath XXX. dayes

Prime. { Sowe barlie this season in land that is strong
Your garden hearbes setting delaye not too long:
To sowe Hempe and Flaxe & other good seede,
As cucummers & melons this month you had neede }

8	i	g	alend.			The first of this Month Noah vncoue red the Arke, and sau earth, Gen. 8.
16	ii	A	iiii	No.		
5	iii	b	iii	No.	Richard.	
	iiii	c	Prid.	No	Ambrose.	
13	v	d	Nonas.			13. Moses reared the tabernacle, Ex. 40. 2 17. the temple begar e to bee sanctified, 2 Chr. 29. 17.
2	vi	e	viii.	Id.		
	vii	f	vii	Id.		
10	viii	g	vi	Id.		
	ix	A	v	Id.		
18	x	b	iiii	Id		
7	xi	c	iii	Id.	Sol in Tauro.	On the first day of April 1580. was a great earthquake, a little before 6. of the clocke in the after noone, wherein was much hurt done in & about London, and o ther places.
	xii	d	Prid.	Id.		
15	xiii	e	Idus.			
4	xiiii	f	xviii	Kl.	Mail.	
21	xv	g	xvii	Kl.		
	xvi	A	xvi	Kl.		
1	xvii	b	xv	Kl.		
	xviii	c	xiiii	Kl.		
9	xix	d	xiii	Kl.	Aphege.	The 28. day of April 1494. was burned in Smithfield a verp old woman of the age of 80. peares named Joan Broughtā widow and mother to the Lady Poyng. for hol ding eight of Wick lifes opinions.
	xx	e	xii	Kl.		
17	xxi	f	xi	Kl.		
6	xxii	g	x	Kl.		
	xxiii	A	ix	Kl.	S. George.	
14	xxiiii	b	viii	Kl.		
3	xxv	c	vii	Kl.	Mark. Eua.	
	xxvi	d	vi	Kl.		
11	xxvii	e	v	Kl.		
	xxviii	f	iiii	Kl.		
19	xxix	g	iii	Kl.		
8	xxx	A	Prid.	Kl.		

{ The day is xii houres. } { To hoalsome bathes vse thee, Sweete hearbs there to chuse thee. } { The night xii houres }

MAY hath XXXI, dayes.

Sow parsly and onions common and leekes.
Smallage and basill, these foure pleasant weekes:
Sterre vp your land for wheate and for rie,
And haue to your cattell a circumspection.

	i	b	Kalend.		Phil & Iacob	The first of this moneth Moses was commanded to number the children of Israel. Numb. 1. 1. &c
15	ii	c	iii	No.		
5	iii	d	ii	No.	Inuention of the Crosse	
3	iiii	e	iiii	No.		
2	v	f	iii	No.		
	vi	g	Prid.	No	Ioh. Euang	The fift of this moneth Christ is thought to haue ascended vp into heauen. Mar. 16. Luke. 24. Act. 1.
10	vii	A	Nonas.			
	viii	b	viii	Io.		
8	ix	c	vii	Id.		
7	x	d	vi	Id.		
	xi	e	v	Id.		
15	xii	f	iiii	Id.	Sol in Gem	They which could not keepe the Passe ouer at the day appointed by the Lord were willed to celebrate the same the 14. of this moneth. Numb. 9. ver. 10. 11. so did the Israelites at the commaundement of king Hezechiah, 2. Chron. 30. 15.
4	xiii	g	iii	Id.		
	xiiii	A	Prid.	Id.		
12	xv	b	Idus.			
1	xvi	c	xvii	Kl.	Iunii.	
	xvii	d	xvi	Kl.		
9	xviii	e	xv	Kl.		
	xix	f	xiiii	Kl.	Dunstane.	
17	xx	g	xiii	Kl.		
5	xxi	A	xii	Kl.		
	xxii	b	xi	Kl.		
14	xxiii	c	x	Kl.		
3	xxiiii	d	ix	Kl.		
	xxv	e	viii	Kl.		The 30 of May Iohn Cardmaker prebendarie of wels and Iohn Warne of London Vphalster went thereforth to the Stake, and were burnt in Smithfield
11	xxvi	f	vii	Kl.	Augustine.	
	xxvii	g	vi	Kl.		
19	xxviii	A	v	Kl.		
8	xxix	b	iiii	Kl.		
16	xxx	c	iii	Kl.		
	xxxi	d	Prid.	Kl.		

The dayis xv. houres. To thine diet traine thee, And from sloth restraine thee. The night is ix houres.

IVNE hath XXX dayes,

Your doong carrie out to comfort your feeld
And bring home such fewel as your woods yeeld:
Prime. Mow downe your medowes, which doe lie lowe,
And tender herbe seeds this moneth you must sow.

15	i	e	Kalend.		
	ii	f	iiii	No.	
13	iii	g	iii	No.	Richomede,
2	iiii	A	Pri.	No.	
	v	b	Nonas.		Bonifacc.
10	vi	c	viii	Id.	
	vii	d	vii	Id.	
18	viii	e	vi	Id.	
7	ix	f	v	Id.	
	x	g	iiii	Id.	
15	xi	A	iii	Id.	Barnab.apo
4	xii	b	Pri.	Id.	Sol in Canc.
	xiii	c	Idus.		solstitiũ.est:.
12	xiiii	d	xviii	Kl.	Julii.
1	xv	e	xvii	Kl.	
	xvi	f	xvi	Kl.	
9	xvii	g	xv	Kl.	
	xviii	A	xiiii	Kl.	
17	xix	b	xiii	Kl.	
5	xx	c	xii	Kl.	Edward.
	xxi	d	xi	Kl.	
14	xxii	e	x	Kli	
3	xxiii	f	ix	Kl	Fast.
	xxiiii	g	viii	Kl.	Joh. Baptiſt
11	xxv	A	vii	Kl.	
	xxvi	b	vi	Kl	
19	xxvii	c	v	Kl.	
	xxviii	d	iiii	Kl.	Fast.
8	xxix	e	iii	Kl.	S. Pe. Apoſt
16	xxx	f	Pri.	Kl.	

The first comming of the children of Israell vnto mount Sinay was the first of this moneth, where they abode 11. monethes, and 20. daies, in whiche time al thoſe thinges were done recorded in Exod. chap. 19. 1. &c.

In June, 1439. was burned one Richard Wich Priest, at the Tower hil. This man prophecied before his death, that the Posterne of the Tower would sinke, which afterwardes came to passe, whereupon the people brought stones to the place and set vp a Crosse, & would haue made their pilgrimage thether, had not the King staied them.

The day is xvi. hours | Take drinke to content thee, If thirst doe torment thee | The night is viii houres.

IVLY hath XXXI dayes.

Prime. { Cut downe your hie medowes whiles wether is faire,
The knots of your fruite trees lie naked and bare
Thrust sickle in some part of your hard corne,
But first let the moneth be well nigh out worne. }

13	i	g	Kalend.		Visi. of Ma.	The first of July,
2	ii	A	vi	No.		1555. was burned in
	iii	b	v	No.	Martin.	Smithfield, that holy
	iiii	c	iiii	No.		Martyr John Bradford, who said at his
10	v	d	iii	No.		death. O England
18	vi	e	Prid.	No.	Dog dayes.	England, repent the
7	vii	f	Nonas.			of thy sinnes, &c. And
	viii	g	viii	Id.		with him was bur
	ix	A	vii	Id.		ned an Apprentice na
15	x	b	vi	Id.		med John Leake.
4	xi	c	v	Id.		
	xii	d	iiii	Id.	Sol in Leo.	The 4. of July 1533
12	xiii	e	iii	Id.		John Frith was bur
1	xiiii	f	Prid.	Id.		ned in Smithfield, a
	xv	g	Idus.	Kl.	Swithune.	with him Andrewe
9	xvi	A	xvii.	Kl.	Iuguſt.	Hewet.
	xvii	b	xvi	Kl.		The 12. of this
17	xviii	c	xv	Kl.		Moneth Julius Ce
6	xix	d	xiiii	Kl.		sar the 1. Romaine
	xx	e	xiii	Kl.	Margaret.	Emperour was born
14	xxi	f	xii	Kl.		of him is this month
3	xxii	g	xi	Kl.	Magdalen.	called July.
	xxiii	A	x	Kl.		The 30. of July 1540.
11	xxiiii	b	ix	Kl.	Fast.	was burned in Smith
	xxv	c	viii	Kl.	James. Apo	field Robert Barnes
19	xxvi	d	vii	Kl.	Anne.	D. of Diuinitie, and
8	xxvii	e	vi	Kl.		with him Thomas
	xxviii	f	v	Kl.		Gerard and William
16	xxix	g	iiii	Kl.		Jerome.
5	xxx	A	iii	Kl.		
	xxxi	b	Prid.	Kl.		

{ The day is xvi houres } { Walke warely I will thee, For ill smelles may kill thee. } { The night is viii. howres. }

AVGVST hath XXXI dayes.

Prime { Reape downe your rie, and locke vp your wheate
Your summer fruites gather the sweeter to eate:
And downe with such otes as God shall you send
Prouided this moneth drawe toward an end }

11	i	c	Kalend.		Lammas.	The first of the Moneth Iaron, 40. yeres after the children of Israel were come out of Egipt, dyed on mount Hor. Nom. 33. 38. Also on this daie Ezra with his company came out of Babell vnto Ierusalē, Ezra, 7. 9.
2	ii	d	iiii	No.		
	iii	e	iii	No.		
10	iiii	f	Prid.	No.		
	v	g	Nonas.			
18	vi	A	viii	Id.	Transfigura.	
7	vii	b	vii	Id.	Name of Ie.	
	viii	c	vi	Id.		
15	ix	d	v	Id.		
4	x	e	iiii	Id.	Laurence.	
	xi	f	iii	Id.		
12	xii	g	Prid.	Id.	Sol in virgo	
1	xiii	A	Idus.			
	xiiii	b	xix	Kl.	Septembris.	The 19. of August 1531. Thomas Bilney Bachlor of the law, was burned at Norwich, in a lowe valley called Lollardes pit, for the profession of the Gospell.
9	xv	c	xviii	Kl.		
	xvi	d	xvii	Kl.		
17	xvii	e	xvi	Kl.		
6	xviii	f	xv	Il.		
	xix	g	xiiii	Kl.		
14	xx	A	xiii	Kl.		
3	xxi	b	xii	Kl.		
	xxii	c	xi	Kl.		
11	xxiii	d	x	Kl.	Fast.	
	xxiiii	e	ix	Kl.	Barthol. A.	The 7. of this Moneth Nebuchadnezar burnt the house of the Lorde and all Ierusalem. 2. King. 25. ver. 8. 9.
19	xxv	f	viii	Kl.		
8	xxvi	g	vii	Kl.		
	xxvii	A	vi	Kl.		
16	xxviii	b	v	Kl.	Augustine.	
5	xxix	c	iiii	Kl.	Behead. of	
13	xxx	d	iii	Kl.	Iohn.	
	xxxi	e	Prid.	Kl.		

{ The day is xiiii houres } { Burning heate may annoy thee / Quaking cold may destroy thee } { The night is ten houres }

SEPTEMBER hath XXX dayes.

Prime. { Now reape vp your barlie, leaſt that it be loſt
Your beanes and your peaſon to quite care & coſt:
Remembring alwaies the age of the moone,
So ſhall you do nothing too late or too ſoone. }

2	ii	f	Kalend.		Giles.	The 7. of this
	ii	g	iiii	No.		moneth our moſt no
10	iii	A	iii	No.		ble Queene Elizabeth
	iiii	b	Pꝛid.	No.		was borne at Green
18	v	c	Nonas.		Dog dayes	wich, Anno 1532.
7	vi	d	viii	Id.	ende.	In the yeare 1450
	vii	e	vii	Id.	Nati. of Eli.	was the noble ſcience
15	viii	f	vi	Id.	Nati. of Ma	of Printing inuented
	ix	g	v	Id.		by one Iohn Fauſtus
	x	A	iiii	Id.		a goldſmith dwelling
12	xi	b	iii	Id.		firſt at Argentine, af
1	xii	c	Pꝛid.	Id.	Sol in Libra	terwardes a Citizen
	xiii	d	Idus.			of Mentz. Who per
9	xiiii	e	xviii	Kl.	Holy croſſe.	ceiuing the inuention
	xv	f	xvii	Kl.	Equinoct.	to come well to paſſe,
17	xvi	g	xvi	Kl.	autumnale.	made one Iohã Gut
6	xvii	A	xv	Kl.	Lambert.	temberg, and Peter
	xviii	b	xiiii	Kl.		Scaffold of his couſin
13	xix	c	xiii	Kl.		binding them by oath
3	xx	d	xii	Kl.	Faſt.	to keepe ſilence for a
	xxi	e	xi	Kl.	S. Matthe.	while. After 5. yeares
11	xxii	f	x	Kl.		Iohn Gutemberge
	xxiii	g	ix	Kl.		firſt began to print at
19	xxiiii	A	viii	Kl.		Straſborough. Vlri
8	xxv	b	vii	Kl.		cus Han firſt printed
	xxvi	c	vi	Kl.	Cipꝛian.	at Rome. And Willi
16	xxvii	d	v	Kl.		am Carto a Mercer
5	xxviii	e	iiii	Kl.		of London, did firſt
13	xxix	f	iii	Kl.	S. Michael.	print in England.
2	xxx	g	Pꝛid.	Kl.	Hierome.	

{ The dayis xii houres } { With raw frute to glut thee. In perill may put thee. } { The nights xii. houres }

OCTOBER hath XXXI dayes.

Prime
To sow wheate and rie a while take the paine,
In this mouthes beginning for feare of the raine
Scowre diches and ponds, set apples & plommes,
Peares, wa'nuts & filberds, for time goes & commes

	i	A	Kalend.		Remige.	The 1. of this Moneth the Iewes celebrated the feast of trumpets, Leuit. 23. 24. The latter Iewes call this day the beginning of the new yeare.
10	ii	b	vi	No.		
	iii	c	v	No.		
18	iiii	d	iiii	No.		
7	v	e	iii	No.		
	vi	f	Prid.	No.	Fapth.	
15	vii	g	Nonas,			
4	viii	A	viii	Id.		
	ix	b	vii	Id.	Dennis.	The xvi. of October 1555. were burned at Oxford two worthy Bishops and Martirs, master D. Ridley, and M. Hugh Latimer, who after wonderful comforte one gaue to another. M. Latimer said, be of good comfort M. Ridley and play the man, wee shall this day light such a Candle, by Gods grace, in England, as (I trust) shall neuer be put out.
12	x	c	vi	Id.		
1	xi	d	v	Id.		
	xii	e	iiii	Id.	Sol in Scor.	
9	xiii	f	iii	Id.	Edward.	
	xiiii	g	Prid.	Id.		
71	xv	A	Idus			
6	xvi	b	xvii	Kl.	Nouemb.	
	xvii	c	xvi	Kl.	Etheldrede	
14	xviii	d	xv	Kl.	Luke Euan.	
3	xix	e	xiiii	Kl.		
	xx	f	xiii	Kl.		
11	xxi	g	xii	Kl.		
	xxii	A	xi	Kl.		
19	xxiii	b	x	Kl.		
8	xxiiii	c	ix	Kl.		
	xxv	d	viii	Kl.	Crispine.	
16	xxvi	e	vii	Kl.		
5	xxvii	f	vi	Kl.	Fast.	
	xxviii	g	v	Kl.	Simō & Jud	
13	xxix	A	iiii	Kl.		
2	xxx	b	iii	Kl.		
	xxxi	c	Prid.	Kl.	Fast.	

The day is xi. houres
Let warme meates suffise thee,
And tread drie I aduise thee
The night is xiii. houres.

NOVEMBER hath XXX dayes.

Now serueth the season to sowe wheate and rie.
At this monthes beginning in ground hot and drie:
Some labour bestowe your hedges to plash,
Prime. Your wood to cut downe, and chiefly your Ash.

10	i	d	Kalend.	All Saints.		Ist a Parlament begun the fourth of November in the first yeare of King Edward the first were all superstitious images vtterly taken away out of Churches and other places.
	ii	e	iiii	No.		
18	iii	f	iii	No.		
7	iiii	g	Pri.	No.		
	v	A	Nonas.			
15	vi	b	viii	Id.	Leonard.	
4	vii	c	vii	Id.		
	viii	d	vi	Id.		
12	ix	e	v	Id.		
	x	f	iiii	Id.		The third of this moneth Constantius the Emperor, sonne to Constantinus the great, departed out of this world, Anno. 364. Hist tripart, in the end of the 5. book
1	xi	g	iii	Id.	S. Martin	
9	xii	A	Pri.	Id.	Sol in Sagit	
	xiii	b	Idus.		Vrice.	
17	xiiii	c	xviii	Kl.	Decembris.	
5	xv	d	xvii	Kl.	Machute.	
	xvi	e	xvi	Kl.		
14	xvii	f	xv	Kl.	Init. Reg Eliz	
3	xviii	g	xiiii	Kl.		The tenth of this moneth Anno. 1483.
	xix	A	xiii	Kl.		
11	xx	b	xii	Kl.	Edmũd king	
	xxi	c	xi	Kl.		D. Martin Luther was borne in Isle bia.
19	xxii	d	x	Kl.	Cicilie.	
8	xxiii	e	ix	Kl.	Clement.	Queene Elizabeth begã luckily to raign for the aduancement of the Gospell of our Sauiour Christ the 17. of this Moneth. 1558.
	xxiiii	f	viii	Kl.		
16	xxv	g	vii	Kl.	Katherine.	
6	xxvi	A	vi	Kl.		
	xxvii	b	v	Kl.		
13	xxviii	c	iiii	Kl.		
2	xxix	d	iii	Kl.	Fast.	
10	xxx	e	Pri.	Kl.	Andrew Apo	

The day is ten houres. If stomach forsake thee, hen tare receyue make thee. The night is xiiii. houres.

DECEMBER hath XXXI dayes.

Prime
Downe with your timber wood you that will thriue,
And trust me by triall, the same shall not riue:
Good digging of gardens remouing of bees,
Vnwriene the rootes of all your fruite trees.

10	i	f	Kalend.			The 18. of December 1556. was burned in Smithfielde that valiant, and constant Martyr, master John Philpot, who so soone as hee came into Smithfield he kneeled downe and said, I will pay my vowes in thee Smithfield.
18	ii	g	iii	No.		
7	iii	A	iii	No.		
	iiii	b	Pyid.	No.		
15	v	c	Nonas.			
4	vi	d	viii	Id.	Nicho. Vi.	
	vii	e	vii	Id.		
12	viii	f	vi	Id.	Concep. Ma	
	ix	g	v	Id.		
1	x	A	iiii	Id.		
9	xi	b	iii	Id.		
	xii	c	Pyid.	Id.	Sol in Capri	
17	xiii	d	Idus.		Lucie.	
5	xiiii	e	xix	Kl.	Januarii.	The 22. of December 1557. were burned in Smithfield, John Kongi minister a Scotsman, and Margaret Mc ching.
14	xv	f	xviii	Kl.		
	xvi	g	xvii	Kl.	O sapientia.	
	xvii	A	xvi	Kl.		
1	xviii	b	xv	Kl.		
	xix	c	xiiii	Kl.		
9	xx	d	xiii	Kl.	Fast.	
	xxi	e	xii	Kl.	Thomas Ap	
	xxii	f	xi	Kl.		
16	xxiii	g	x	Kl.		
5	xxiiii	A	ix	Kl.	Fast.	
	xxv	b	viii	Kl.	Christmas.	The 20. of this Month Esdras exhorted the Israelites to put away their strange wiues 1. Esd. 9. ver 36.
13	xxvi	c	vii	Kl.	S. Steuen.	
2	xxvii	d	vi	Kl.	S. John.	
	xxviii	e	v	Kl.	Innocents.	
10	xxix	f	iiii	Kl.		
	xxx	g	iii	Kl.		
	xxxi	A	Pyid.	Kl.	Silvest. Vi.	

The day is vii. houres
With warme clothing fit thee
Least nipping cold hit thee.
The night is xvii houres.

TO THE WORSHIP-
ful M. Edmond Hasselwood of *Kingstone in the Countie of Lin-*coine, Esquire: W. P. wisheth most prosperous felicitie in this world, and in the world to come life euerlasting.

IF God himself so bitterly inueigheth against the extreame ingratitude of his people by his holy Prophete *Esaias*, saying: *I haue nourished, and brought vp children, and they haue rebelled against mee:* Yea, if hee preferreth bruite beastes in the returne of their duetie before them, saying. *The Oxe knoweth his owner, and the Asse his Maysters cribbe, but Israel knoweth not mee.*

If the Persians likewise,

wiſe, ſo worthily abhorred this vice of ingratitude, ſo as they extreamely puniſhed ſuch as they found more willing to receiue, then readie to requite; adiudgeing them execrable vnto God, iniurious to nature, and vnprofitable members of a common wealth. If the Ciuill Law alſo, with ſo good reaſō bindeth mē by nature, *ad antidora*: that is, to requite a good turn receiued, in dutie, and to do one pleaſure for another, and render one gift in lue and recompence for another borrowed. Then I truſt, no reaſonable man will blame mee if I ſeeke by all meanes poſſible to ſhunne ſo foule a blemiſh as vnthankfulnes is, ſo hatefull to God, ſo lothſome to man, and ſo repugnant to nature.

Wherefore finding my ſelfe deepely indebted (by your only meanes) to all ỹ name of *Haſſel wood*, & namely to Maiſter *Edward*

warde Hasſelwood, your good brother, & to that vertuous gẽtlewoman his wife, (a rare example of godlines & modeſty) but eſpecially to your worſhip, both for them and all other your kindneſſe, curteſie, and great friendſhippes ſhewed towardes me a ſtranger: And hauing no other way in the world to requite any part of the ſame, than by leauing a publique teſtimonie to all poſterity, of my loyall loue, & heartie good will towards you likewiſe, to ſtand for the meed of ſo great a merite: I haue preſumed to dedicate to your worſhippe this litle book of S. *Auguſtines*, tranſlated by me into Engliſh, as you ſee, very profitable to the Chriſtian Reader, that can finde in his hart to ſequeſter his minde from the vice of vaine-glorie, (that proceedeth from the ignorance of our owne eſtate) the very

very ſnare of Sathan, the puddle of pride, and the fountaine from whence diſtilleth all kind of poyſoned infection, as by the view of this Glaſſe may eaſily appeare.

Wherefore the premiſes duely conſidered, I doubt not, but that you will of your accuſtomed curteſie, pardon my preſumption, and of your wonted zeale to godlines, accept of my trauaile herein, and thinke me rather vnable, than vnwilling any way to diſcharge my dutie, whereof I am careſull, as knoweth the Lord, who euer preſerue your worſhip, and that vertuous Gentelewoman your wife, long to continue among vs, with encreaſe of godlineſſe, and worſhip in his feare.

Your woſhips moſt faithfull friend in the Lord.

W. P.

A PREFACE TO the Christian Reader,

and louing looker in this Glasse of vaine glorie.

AS those beasts that did not ruminate nor chew the cud, were iudged fil thy and Vncleane by the law leuitical: So (no doubt) al they that neuer enter into due consideration of their state, and duetie, must needs be wicked, and Vnholy, in the sight of the Lorde, who most carefully recōmendeth this exercise of meditation Vnto Vs, saying: These wordes must remaine in thy hart, thou shalt meditate vpon them, both at home and abroad, when thou goest to bedde at night, and when thou risest in the morning. *And againe: Teach your children these things*, that they may

may meditate vpon them: *So is* Ioshua *commaunded to doe by the Lord himselfe. And so is* Timothy *likewise by his maister* Paul *willed to meditate* hæc meditare, *thinke of these things. This meditation hath alwayes beene the ordinarie exercise of the righteouse and godly, yea likewise of all wise heathen men. So did* Isaac *the Patriarch. So did* Dauid *the Prophet. So did* Ezechias *the king. And so did* Plato *the Philosopher, saying:* that the life of Philosophers, was nothing else but a daylie memoriall to their death, and dissolution. *The remembrance whereof made the world (that we for want of this meditation, so willingly embrace) vile and contemptible vnto them: and auayled greatly to guide them in all godlinesse. Wherefore full wel the sonne of* Sirach *doth say:* In all thy workes, whatsoeuer thou

thou doest remember the end, & thou shalt neuer doe amisse. *How beneficial it hath beene, the Niniuites can testifie: And* Ahab *can witnesse. Contrariwise, how hurtfull the want of this prouidence and circumspection hath beene, besides daily experience, that wofull destruction of the Sodomites, and the vtter ruine of the Cittie of Iaish, doe sufficiently witnesse. And* God *himselfe by his holy prophet doth signifie, saying*: All the earth is fallen into vtter desolation, for that there is no man that deeply considereth these thinges in his heart. *Wee wonder greatly (and not without cause) at the madnesse of theeues, that seeing many hāged euery day for theft, yet without any regard they continue their practise, and consider not their perill. How much the rather ought we to be amased at the humor of these worldlinges,*

How possibly they can be so sottish & frantick (knowing the vanitie of the world, & the vengeãce to come) as to follow the one so much, & feare the other so little. The Peacocke is not alwaies tooting on his traine, to further his pride, but sõetime he loketh downward to his legs, though it quaileth his courage, but mãso deligh teth in his pride, & vain glory, ỹ he hath neuer leisure to regard his mortalitie, much lesse to bee moued ther at. Xerxes *that mightie Monarch & Emperour of the Persians, beholding from an high, the hugenesse of his Army, in strength inuincible, in quality diuers, in number infinite, couering the face of the earth: in whose courage and might he had fully reposed the strength of his kingdome, the safegard of his person, and glorie of his Empire) could not refraine his eyes from teares, considering that of all his mar-*

uailous multitude that hee *ſaw, after one hundred yeares, there ſhould not a man bee left. And ſhall not we that are Chriſtians, at leaſt wiſe in name, (*viewing *from the higheſt pinacle of our conceite, our ſelues, our glorie, magnificence, and renowne: our wealth, our ſubſtance, our beautie, our ſtrength, our friends, and our dignitie: our health, our knowledge and brauery, wherein we repoſe all our felicity & happineſſe:) be nothing moued with due conſideration, that the world paſſeth away, and the concupiſcence thereof, and that wee ſhall be diſſolued to earth whereof wee are framed, and know not how ſoone: for this is the iudgement of all fleſh,* thou ſhalt die the death, *it tarrieth not, the couenant of the graue is not ſhewed to any, but as water ſpilt on the ſand, ſo is man ſoone conſumed, and brought to nothing: to day a*

mã, to morrow none: our life paſ-ſeth away like a ſhadow, and Vaniſheth into the aire as ſmoke: as a poſt that paſſeth by and tarrieth not: as a ſhippe that ſaileth with full winde, or a bird ſwift of flight: yea ſwifter then a Weuers ſhittle, or an arrow that is ſtrongly ſhot out of a bow: it is as a tale that is told, or a ſpanne in length. For no ſooner are we born but ſtraight waies we decay, and draw towardes an end, ſhewing no token of Vertue, but are conſumed in our owne wickedneſſe, and muſt at length appeare before the tribunall ſeate of Chriſt Ieſus, who will bring to light thoſe thinges which were hidden in darkneſſe, reueale the ſecrets of our minds, and as a righteous Iudge, yeeld Vnto euery man as he hath done in the fleſh, good or euill.

The end of all thinges approcheth, and therefore Saint Peter *exhor-*

exhorteth vs to be sober, and to watch in prayer: for the day of the Lord is at hand, wherein the heauen shall passe away with a noyse: the Element shall melt with heate, and the earth shalbe consumed with fire. All corruptible things shall passe, and the workes thereof shall go withall. When as the reprobate shall behold the angrie countenance of the Lord aboue, to terrifie him, and the infernall pit boyling below, readie to swallow him, his sinnes on the one side, to crie vengeance against him, and the Deuils on the other side, executioners of his iudgement: within his conscience to gnaw, and without, all the world on fire. Alas, what remaineth for him to doe? to go backward, it is impossible, to go forwarde is intollerable. Then shal the iust stand in great constancie, but the wicked shalbe enuironed with an vnspeakeable

feare, and ſay to the hilles, fall vpon vs, and hide vs from the face of him that ſitteth on the throne, and from the anger of the lambe: for the great day of his wrath is come.

Neither doth he regard any mans perſon, but ſaith, Though their excellency mount vp to the heauens, and their heades reach to the cloudes, yet ſhal they periſh for euer, like the doong: and they that haue ſeene them ſhall ſay: where are they? they ſhall flie away as a dreame, and they ſhall not find them: but they paſſe away as a viſion in the night: ſo that the eye that hath ſeen them ſhall ſee them no more, neyther ſhall their place enioy them againe. Their bread in their bellies, ſhall be turned to the gall of Serpents: they ſhall be conſtrayned to ſpue out againe their riches, that they haue deuoured: yea God ſhall pull them out of their

their throates, they shall be constrained to sucke the galles of Cocatrices, and the tongue of the Adder shall sting them to death, they shall pay sweetly for all that they haue committed, yet shall they not be consumed, but still suffer, according to the multitude of their deuises: vtter darknesse shall couer them: and fire that needeth no kindling, shall eate them vp.

This is the portion of the wicked, readie prepared against the day of wrath. So *mindfull hereof was* S. Hierom, *that whether he eate or dranke, or what els soeuer he did, this sound did euer ring in his eare:* Arise ye dead and come to iudgement. *Likewise that anciẽt & reuerend father* Innocẽtius Quartus *was so carefull to auoide the vengeance to come, that to stirre vp all the powers of his mind, with the due consideratiõ of the vanity of this world*

world the vileneſſe of his nature, the ſhortnes of his time, the cauſes of ſin, and the puniſhment for the ſame: hee ſtill imagined to heare a damned ſoule anſwering his demand as followeth.

Dic mihi vas cinerum, quid
prodeſt flos facierum?

The demand to the dãned ſoule.

Thus Engliſhed.

Thou duſt and clay,
tell me I ſay,
Where is thy beautie fled?
was it in vaine,
or doth it gaine,
Thee fauour with the dead?

Thy houſe ſo hie,
thy pleaſure by,
Thy cattell more and leſſe:
thy land ſo wide,
thy wife beſide,
A ſtranger to poſſeſſe?

Chriſtian Reader.

Where is thy ſtrength,
become at length,
Thy wit, thy noble blood?
thy worldly care,
thy daintie fare,
Do theſe thee any good?

The anſwere of the damned ſoule.

I will not faine,
all is but vaine,
There is no food to find:
no wit, no wealth,
no hiew no health,
No hope in graue aſsignde.

What wilt thou more,
my goods in ſtore,
My land ſo large and wide?
my glorie gay,
my braue array,
Encreaſed haue my pride.

My pride, my paine,
procurde againe,

My paine, my griefe alas:
my griefe, my griefe,
without reliefe,
My ſences doth ſurpaſſe.

My wailing woe,
no man doth know,
No tongue can halfe diſplay
I freeze, I frie,
exceedingly,
Alas and well away.

I weepe, I waile,
I faint, I faile,
I ſtew, I ſtamp, I ſtare:
I die, I die,
eternally,
Farewell, by me beware.

The mighty ſhall mightily
be tormented, Wiſd. 6.8

O the deadly corruption of mans nature, that where naturall loue that man beareth to himſelfe, pricketh him forwarde

to commit all kind of wickednesse with greedinesse: shall not naturall feare consequently, that a man ought to haue, for the auoiding of his owne daunger, reclaime him to repentance? & seing euery liuing thing, naturally abhorreth his owne destruction.

The careless Niniuites were moued at Ionas *his preaching: the desperate souldiers at* Iohn *his menacies: the obstinate Israelites at* Peters *perswasion. Yet are we so rocked in the cradle of securitie, that let the charmer charme neuer so wisely, wee stop the one eare with our taile, and the other with the ground, (crying peace, peace, when sodaine destruction houereth ouer our heads) and are neuer a whit moued therat. Wherfore the anciẽt Fathers to waken vs out of this deadly Lethargy, haue written very large volumes, and long discourses: so likewise to the same*

ende

end and purpose, Saint Augustine *sometime Bishop of* Hippo, *a man of God, endued with his spirit in greater measure thē any man hath bene (in my iudgement) since the Apostles time: amongst the ancient fathers had alwaies in greatest admiration, for his singular knowledge and sinceritie of life: A bright burning torch in the tabernacle of God, though subiect to infirmities, and somewhat infected with the time: yet being read with iudgement, a singular instrumēt no doubt to set forth the gladsome light of the glorious Gospel, as from the face of Christ Iesus:) hath written this little Booke in Latine, intituling the same rightly,* Speculum peccatoris: *A cleare Christall in deed and a liuely looking Glasse, for all men liuing, perfectly to view themselues, and their imperfections therein, which being dayly*

practised

practised and duely performed, may serue by the grace of God, and his assistance, to make them neither idle, nor vnfruitfull in the knowledge of themselues, & of our Lord Iesus Christ, but strong as Sampson, *warie as* Dauid, *and wise as* Salomon. *The same booke (for the benefite of the English Reader) haue I translated faithfully and truely to my great trauell, which is the touchstone of trueth, and the brightnesse of the euerlasting light, and the vndefiled mirror of the Maiestie of God, from whence this little Glasse hath borrowed his brightnesse, as the Moone doth from the brightnesse of the Sunne) and likewise imparteth the same vnto the beholders to their exceeding comfort. Wherefore accept it willingly, view the same diligently, and reforme thy selfe presently.*

The end thereof is to know thy

ſelfe thereby, and not to be otherwiſe in thine owne conceit, but to feare the Lord, and eſchew euill, for he is a iuſt and a terrible God, ſeuerely puniſhing the careleſſe, the ſlothfull, and the carnall Chriſtian, that maketh chriſtianity but an outward profeſſion, and his libertie a cloake to couer his lewdneſſe. Beguile not thy ſelfe, God is not mocked, neyther ſhall vnrighteouſnes inherite his kingdome. For if God ſpared not the Angels, his ſpirituall Meſſengers, but for their ſinnes caſt them downe to Hell, & deliuered them to the chaines of darknes to be kept vnto damnation: nor Adam *our father, the image of his Deitie, but for once treſpaſſing pronoũced death againſt him If* Moyſes *and* Aaron *the mirrors of godlines, for doubting onely, at the waters of* Meriba, *were vtterly excluded from the land of promiſe: If all*

the

the Tribe of Beniamin *so furthered of their brethrē, so fauoured of God, so firmely setled in the heart of Iewrie, for the onely abusing of a Leuites wife, were miserably slaine with the edge of the sword, men, women and children (sixe hundred excepted) by the Lordes appointment, their Cities razed, their cattle consumed, their houses burnt vp, and their land left desolate. If* Saule *the Lords chosen endued with his spirite, for one trespasse committed, was diuested of his kingdom, degraded of his dignity, spoiled of his spirite, giuen ouer to Sathan, himselfe to the sword, his children to the gallowes, and his house committed to vtter destruction. 2. King. 21. 7. 8. 9.*

If Dauid *the darling and faithfull friend of God, could not escape punishment for his sinne committed, but felt grieuously what it was to fal into the hands*

of

of the Lord for all his former integrity, what art thou to looke for that walloweſt in filthy and abhominable wickedneſſe, & drinkeſt iniquitie, as it were water? for the which thing ſake, the wrath of God commeth vpon the children of diſobedience. Shall not the reiection of Cain, *the drowning of the world, the burning of Sodom, the ſinking of Corah, and his companions, the puniſhment of Iſrael, the captiuity of Iuda, the ſubuerſion of the temple, the ſlaughter of* Nadab, *the fall of* Ananias, *the conſumption of* Herod, *nor the miſerable maſſacre of Iſraels poſterity moue thee to amendment, but muſt needes abuſe the patience & the long ſuffering of God, not knowing that his bountifulnes leadeth thee to repentance? Thou, thou (Iſay) that for the hardnes of thy hart canſt not repent, heapeſt to thy ſelf wrath againſt the day*

of

of anger. Wherefore take heede in time, least with Esau thou repentest too late, and findest no fauour, though thou seeke it with teares.

Make no long tarrying to turne vnto the Lord, put it not off from day to day: for sodainly shall his wrath come and in the time of vengeance he shal destroy thee. The axe is laid to the roote of the tree, and euery tree that bringeth not forth good fruite, shalbe hewen downe, and cast into the fire. Repent therefore presently, and bring forth fruites worthy of repentance: confirme thine election, and finish thy salvation with feare & trembling. The day of the Lord is at hand. Let vs therefore bee sober and watch, continuing in prayer, that we may be made worthy to escape so great a vengeance: that when the Lord himselfe shall descende from heauen with a shoute, and with

with the Voice of the Archangell, and with the trumpet of God, & the dead in him ſhall ariſe, wee may be caught in the clouds, to meete the Lord in the aire, euen to continue with him. To whom with the Father, and the holy Ghoſt, three perſons, one onely wiſe, euerlaſting, immortall, and inuiſible God, be honour and glory, for euer and euer.

Farewell in him, that wee hope to behold in the aire, to our exceeding great comfort.

W. P.

THE GLASSE of vaine glorie.

A prayer to obtaine true wisedome from God.

O Lord God, most louing and most gracious, the God of al might, maiesty & mercy, the only fountaine of all goodnes, the Father of lights, the God of all grace, and the onely giuer of most true wisedom, poure into our harts the graces of thy spirite, replenish vs with thy heauenly wisedome, strengthen our weakenesse by thy mighty power, that wee, which in our own knowledge are as beastes before thee, through thy goodnesse may be endued with spirituall vnderstãding, through Iesus Christ our Lord, Amen.

How

Of the profite of

How profitable this *Glaſſe is to the fairhfull* beholders thereof.

O that they were wiſe, Vnderſtood this, and would prouide prudently for the latter ende Deut. 32. 29.

Cap. 1.

Oraſmuch as we are trauellers on the high way of this tranſitory life, and our daies paſſe away like a ſhadow we had great neede continually to recount that, that the frailetie and weakeneſſe of our nature vrgeth vs ſo often to forget: whereof Almighty God (fauouring our preferment) hath by his holy ſeruant Moſes aduertiſed vs, in theſe fewe wordes

wordes following. *O that they were wiſe, &c.* wherby we may eaſily ſee and perceiue what he requireth at our handes, and how wee may ſhunne and auoid the danger of death, if we obſerue his heauenly aduiſement that he himſelfe (in mercy) wiſheth vs to follow, ſaying: *O that they were wiſe, &c* O profitable, happie, and heauenly counſell, that may ſerue the faithful as a Glaſſe of vaine glory, a ſafegard againſt ſinne, and a perfect pathway to life euerlaſting, faithfully deliuered vnto them by the ſame wordes: *O that they were wiſe, &c.* O holeſome leſſon of our ſweete Sauiour, where hence we receiue inſtruction to wiſedome, a caueat to continencie, a precept to prouidence, a rule of righteouſneſſe, a remorſe of conſcience, and an atchieuement vnto heauenly graces, through

through Ieſus Chriſt our Lord: And therefore he ſaith, *O that they were wiſe, &c.* O the wonderfull goodnes of our creator, the infinite loue of our redeemer, and the exceeding comfort of our ſweet ſanctifier, wee wicked, negligent, and vnprofitable ſeruauntes, that by our owne demerites, haue rather deſerued death then life, (behold) are now inuited to ſaluation by God himſelfe, that pardoneth our iniquities, and worketh in vs all in all, who then (vnleſſe he were a meere reprobate, giuen vp to vile affections, paſt feeling, to worke wickedneſſe with greedineſſe) hearing theſe moſt louinge wiſhes of our good God, and well weighing the ſame, would not moſt vehemently reioyce inwardly, and bee more glad then his tongue were able any way to expreſſe the ſame, to ſee what

what great care and ſingular regard the almightie God, king of the heauens, Lord of Angels, and Creator of all things, hath to vs ward, that are conceiued in ſinne, borne in iniquitie, poore, wretched, and miſerable ſinners, hauing our conuerſation according to the courſe of the worlde in the luſt of our fleſh, enemies to God, and by nature the children of wrath and diſobedience. And therefore ought we likewiſe to haue a ſpeciall care, that aboue all thinges we obay his will diligently, embrace it dutifully, and to the very vttermoſt of our powers, fulfill the ſame effectually. Otherwiſe, if we doe not ſo, there remaineth an euerlaſting woe, and miſery vnto vs pronounced by the Apoſtle ſaying. *We are of all men moſt miſerable, &c.* In vaine truely and to no purpoſe do we enbuſie

enbuſie our ſelues to obay the Lorde in any thinge, vnleſſe that firſt vnfaynedly wee hate thoſe things (from the bottom of our harts) that we know to be loathſome and hatefull vnto him: and contrariwiſe hartily holde and truely embrace ſuch thinges as wee perceiue to bee both pleaſant and acceptable in his ſight. Wherefore hartily and humbly is our heauenly Father to be continually called vpon of vs, in the name of his beloued ſonne Chriſt Ieſus, that hee woulde vouchſafe to worke in our harts a liking of his will, and a loathing of wickedneſſe: ſtill reaching his helping hand to vs (in his might) to performe that, that (in mercy) he exhorteth vs vnto, ſaying: *O that they were wiſe, &c.*

of this Glaſſe.

A prayer wiſely, and *prudently to meditate vp-* on the latter end, and life to come.

O Eternal God, Father of our Lorde Jeſus Chriſt, we thy humble ſeruants entirely beſeech thy diuine Maieſtie, mercifully to accept the petitions of thy humble ſuppliants: and graunt vs ſuch meaſure of thy heauenly wiſedome, that wee may rightly waigh, and duely conſider that happy eſtate, and bleſſed condition, wherof thou haſt promiſed to make them partakers, which ſerue, feare, and loue thee.

But forasmuch, as we are neither able to beleue thy promiſes, nor to obay thy precepts, without a ſpeciall bleſſing and grace from thee: wee

beſeech thee to imprint and im-
preſſe in our hartes the know-
ledge of thy truth, and graunt
vs graciouſly power from a-
boue, to the practiſe of thy will,
that beleeuing thy promiſes,
we may fulfil thy precepts, as
may be acceptable in thy ſight.

And for as much as thy fa-
therly care and mercifull good-
nes, doth alwaies watch ouer
vs, through ſundry exhortati-
ons, diuers inticements, and
manifold prouokements ſtir-
ring and pricking vs vp to the
due conſideration of things to
come, which thou haſt prepa-
red for them which loue thee:
giue vs grace for Jeſus
Chriſtes ſake to be obedient
vnto the ſame.

But ſuch is our dulneſſe,
that we cānot perceiue: ſuch is
our oblиuion and forgetfulnes
that wee doe not remember:
ſuch is our careleſſenes, that

wee

we often neglect the thinges that appertain vnto our peace: open therefore (O gracious Lord) the eyes of our mindes, that wee may see, remoue our forgetfulnesse, that we may remember, and vtterly abandon and abolish all careleſse securitie farre from vs: that wee may print deepely in our heartes, thy heauenly promises: that we may beare in memorie, the blessed estate of the time to come, and may prudently consider of the latter end. And seeing we cānot addresse our selues to any point of Christian duetie without thee, who worke ſt in vs both the will and the deed, according to thy good pleasure: therefore (good Father) teach thou vs thy waies, & we will walke in thy truth, knit thou our harts vnto thee, and wee will feare thy name, that being from thy spirite

A Prayer concerning the

taught, what is vice, and what is vertue: what is wrong, & what is right: what is euill, and what is good: by the renouncing of the one, and the embracing of the other, we may serue thee all the daies of our life, in such holines and righteousnesse as shall be acceptable in thy sight, through Iesus Christ our Lord, Amen.

A praier for the knowledge of Gods holy word.

O Lord God and our most gracious father, whose onely worde is very truth, and the word of truth, whose law is perfecte, conuerting the soule,

soule, whose testimony is sure, and giueth wisedome vnto the simple, and whereby the man of God is made absolute and perfecte vnto euery good worke: direct wee beseech thee vs thy seruants thereby, that wee may walke circumspectly, not as fooles, but as wise before thee. And forasmuch as thou hast ordained that thy word to be the cleare mirrour and christall Glasse, wherein wee may perfectly behold our owne vanitie, and viewe the imperfections of our mortalitie, graunt vs grace so to looke thereinto, that we may dayly more and more blotte out our naturall blemishes, and by thy spirit, clensed from all filthines of the spirite, and of the flesh, may finish our sanctification in thy holy feare, through Jesus Christ our onely Lord and Sauiour, Amen.

The neceſſitie of this *Glaſſe by the example of* Sampſon, Dauid, and Salomon.

Cap. 2.

WEigh (welbeloued) this Leſſon, that thou readeſt: for the due conſideration hereof is the pulling downe of pride, the extinguiſhing of enuie, the medicine of malice, the flight of fleſhly luſt, the gal of vaine-glory: an entrance vnto Diſcipline, a hauen vnto holineſſe, and the neare way (though narrow) that leadeth to life euerlaſting, purchaſed vnto vs by Chriſt our righteouſneſſe, and therefore he ſaith: *O that they were wiſe, &c.* but alas too too few attaine to perfect

fecte wiſedome, and true vnderſtanding in deede, before whoſe eyes, the knowledge of their frailetie, the corruption of their nature, the remembrance of their ſinnes, the meditation of their death, or the carefull conſideration of their owne daunger, is ſtill in freſh memorie. Howe profitable then is this Glaſſe of vaine-glorie, that leadeth thee directly to perfecte wiſedome and true holineſſe, without the which no man ſhall ſee God. For aſſure thy ſelfe, that if thou faithfully, and often viewſt thy ſelfe herein, thou ſhalt become ſtronger then Sampſon, warier then Dauid, & wiſer then Salomon. For they neglecting to behold themſelues in this Glaſſe of vaine-glorie, ranne headlong into their filthie and carnall deſires, without caſting of perils, or doubt of any future incon-

uenience, but became patterns of folly to all the world. Wherby we may learne thus much, that if ſuch men, endued with ſo great wiſedome and courage, ſuſtained ſo great a foyle, wee ought with all endeuour warily to walke, being of our ſelues ſo weake and ſo ignoraunt. For the fall of theſe three notable Champions is left written, and recorded for our learning, not to that ende and purpoſe, that it ſhould bee vnto any an occaſion of ſinne, to committe the like folly: but a mirrour rather thereby to bee more warie and vigilant, and to take the better heede by other mens harmes: that we truſt not too much (as they did) to our owne ſtrength, or preſume too farre in our own wiſdomes: but that wee bee alwayes fearefull, alwayes watchfull, alwayes ſober, and neuer

neuer forgetfull of our owne mortalitie. For they that negligently & looſely regard theſe thinges, are in truth and deede, neither wiſe, nor any way conſideratiue, but thruſt themſelues like bruite beaſtes (in whome there is no vnderſtanding) headlong into their owne vtter ruine & deſtruction. Therefore God him ſelfe (to the end that we ſhould not be careleſſe and drouſie, but rather that our mindes ſhould bee alwaies vigilant and carefull for the attaining of true wiſedome) willeth our welfare, and warneth vs to watineſſe by theſe words that follow, *O that they were wiſe, &c.* Wherefore it is our part likewiſe carefully to conſider the ſame, and with the inward eie of reaſon, not ſleightly but ſeriouſly, view this mirrour of miſerie, and weigh well the waight of ſo holeſome an

A Prayer concerning the admonition. For euen as frankencense yeeldeth no smell vnlesse it bee in the fire orderly broiled: so sauoureth no parte of scripture, vnlesse it be first in the hart of man duely digested.

A prayer duely to meditate *in the law of God*, the mirrour and Glasse of worldly vanitie.

FOr as much (O most mightie and most mercifull Father) as the continuall meditating in thy holy and sacred worde, maketh men wise vnto saluation: for which cause the iust and righteous man therein museth, and is exercised day and

and night: and ſith the due and diligent conſideration both of thy maruellous mercies, and alſo of our manifold miſeries, is moſt profitable. For that by the one wee are cauſed to raiſe vp motions of thankefulneſſe vnto thee for thy goodneſſe, and by the other we are ſtirred vp to prayer through our neceſſities, graunt vs grace from aboue, that we alwaies trayned vp in thy word, may euermore be profitably exerciſed in thy will.

And ſeeing thy ſacred word is a Lanthorne vnto our feete, and a light vnto our pathes, our ſpirituall ſworde againſt Sathan the Deuill, and the onely meane wherby we come to the knowledge of our ſins, inſtruct vs therein graciouſly we beſeech thee, that wee may be filled with knowledge, and ſpirituall vnderſtanding, that therein

therein growing dayly more and more, we may come to a perfect knowledge of our own frailty, a true vnderstanding of endlesse felicitie, and so finally be made partakers of eternall glorie.

We confesse (O deare Father) that which wretched and woefull experience otherwise, would wring and wrest from vs, namly, that many through ignorance of the Scriptures, neglect of thy word, and contemning thy Law (the perfect mirrour of vanitie) runne on headlong from one sinne to another, and committe wickednesse euen with greedines: thereby plunging themselues ouer head and eares, in ẏ bottomlesse pitte of finall perdition: and wee thy seruauntes through like folly fal daily into manifold iniquities, whereby not onely thy blessed name

is

is diſhonoured by vs, but thy wrathfull indignation kindled againſt vs: graunt vs therefore euermore to hold faſt thy fatherly counſell deliuered by thy Prophet: That we may be wiſe, and vnderſtand, and prudently conſider the latter ende. That is, that wee may euermore remember, and continually record and recount thoſe heauenly ioyes, which neither eye hath ſeene, nor eare heard, nor mans hearte conceiued, which thou haſt prepared for them that loue thee. Of which ioyes make vs partakers, not for our owne merites, but of thy meere mercie, through Jeſus Chriſt, our onely Lord and Sauiour, Amen.

A Prayer to know the miſerie *and ſhortneſſe of mans* life.

O Lord God, our moſt gracious and heauenly Father, wee thy ſeruants, entirely deſire thy mercifull goodneſſe fauourably to behold vs from aboue, that in as much as thou haſt made the time of our pilgrimage, both ſhort and miſerable, it might pleaſe thee to teach vs the ſhortnes & miſery of our time: that through due conſideratiõ therof, we may heere ſo ſet our affections vpõ heauenly things, that in the life to come, we may be made Citizens of ẏ Saints and of the houſhold of God, & may be raiſed vp together, and made to ſit together in heauẽly places in Chriſt Jeſus: graunt this O mercifull Father, through Jeſus Chriſt our Lord, Amen.

A view of mans miſery and ſhort continuance.

O that they were wiſe, Vnderſtood this, and would prudently prouide for the latter end. Gen. 32. 29.

Cap. 3.

BEhold, beloued in the Lord, three things deliuered vnto vs hereby: to wit, *knowledge Vnderſtanding, and prouidence*, whereby it is apparaunt, that God woulde haue vs to know, to vnderſtand, and to prouide for our departure. But firſt to know; what? this our life to bee blith, daungerous and ſhorte, ſtuffed with miſeries, ſubiect to vanitie, defiled with ſinne, corrupt

corrupt with deſire, and euer ſliding towardes an ende: for there is no defence againſt the graue: that the more ſlipperie, vncertaine, and miſerable this life appeareth, it might the rather be contemned for the loue and longing, that we ought to haue vnto that life that neuer ſhall haue ending.

Likewiſe God wiſheth vs well to vnderſtand: what? our owne eſtate: that, *as naked wee came out of our mothers wombe, ſo naked we muſt returne again:* for as earth we are, to earth eftſoones we are to be conuerted.

With nakedneſſe and weeping we began our Interlude: with paine and vexation are our partes continued, and now with griefe and ſorrow muſt we take our farewell.

So is our beginning lamentable, our continuance wretched, and our departure grieuous

uous; for the onely remembraunce of death, is moſt grieuous and bitter to a man that liueth at reſt in his poſſeſsions, and hath proſperitie in all his affaires: yet is the ordinance and decree of the Lord ouer all fleſh.

Wherefore vnderſtand thy ſelfe, during thy ſmall abode in this vale of miſerie, to bee here a ſoiourner, and no Cittizen, a wayfairing man, in continuall warfare, needy, poore, beggerly, weake, ſickly and miſerable, and of no continuance. Then art thou happie if thou well vnderſtand thine own eſtate aright, by this heauenly aduiſement, and engraue it in thy hart, euer to continue, obſeruing alſo this rule of righteouſneſſe (that followeth) faithfully.

Viue Deo gratus, toti mundo tumulatus.
Crimine mundatus, ſemper trãſire paratus.

Liue vnto God a thankefull wight, but to the world die.
Cleanſe thee from ſinne and vaine delight.
Euer ready hence to fly.

O bleſſed is that man, whoſe hart ſtill watcheth in this contemplation, carefully conſidering how to bee wiſe in deede, how to vnderſtand aright, and prudẽtly to prouide againſt the day of wrath.

Wherefore pray with the Prophet and ſay: *Lord let mee know my ende, and the number of my daies, that I may be certified how long I haue to liue. Pſal. 39. v. 4.*

O profitable prayer, O heauenly harmonie, and requeſt moſt

moſt requiſite: for hereby the holy Prophet craueth not curiouſly to know the ſecret times and ſeaſons that our heauenly Father euerlaſting and onely wiſe, hath reſerued to his owne proper knowledge: but that he might perfectly perceiue, and know as hee ſhould, his owne eſtate and condition, viz. himſelfe to be here a meere ſtranger, a gueſt, a traueller in this his ſorrowfull baniſhment, and painefull pilgrimage, a man weake, wretched, & of no continuance.

O then that man would know, *What?* his ſinne and wickedneſſe committed, how hurtfull they be: as the Prophet Hieremie witneſſeth, ſaying: *Know how euill and howe hurtfull it is for thee to forſake the Lord thy God,* Iere. 5. & 7. Euill in offence, and hurtfull in puniſhment.

O that man would vnderſtand.

What?

What? his eſtate how vaine it is, as recordeth the Preacher, ſaying: *Vanitie of vanities, and all is but vanitie, Eccle. 1.2.*

And againe, *O that man would prouide: What?* prouide (*I ſay*) with Ioſeph, for the barrenneſſe to come, & for the daies wherein thou ſhalt ſay, *I haue no pleaſure in them*, following the wiſe mans rule that ſaith: *In all thy workes whatſoeuer thou doſt, remember the end, and thou ſhalt neuer doe amiſſe, Syra 7 36.*

Certainely if thou diddeſt well conſider the vncertainetie of thy life, and how farre thou art from faithfull repentance, and true Chriſtianitie indeede, for all thy glorious ſhew: thou wouldeſt happely indeuour thy ſelfe to watch in thy ward, prudently prouiding for thy ende and finall departure, yea poſſibly forget thy pompes, thy pleaſures,

pleaſures, thy vanities, thy fleſhly luſtes, and filthie deſires in conſideration of the imminent perill, and dreadfull daunger that houereth ouer thy heade, to cut aſunder thy vitall breath, and to pay the intereſt of ſinne with the rewarde of death. Wherefore bee wiſe, for hee proueth himſelfe wiſe in deed, that ſo thinketh of puniſhment before it commeth, that he may auoide the daunger thereof, whenſoeuer it falleth.

A Prayer to obtayne *wiſedome, by the due con*ſideration of mans miſerie and ſhortnes of life.

O Mightie and mercifull Father, creator of heauen and earth, who

who hast by thy mighty power made all thinges of nought, and hast made man touching the body, of slime & red earth, touching his soule, after thy owne similitude and likenesse, both in respect of excellency of perfection, and absolute righteousnesse, wherein thou hast made him, and in regarde of immortalitie of soule, wherewith thou hadst endewed him, whom thus made, thou hast placed in Paradise, the onely place of sound delight and perfect pleasure. But therin mans misdeeming himselfe, and falling into the disobedience of thy wil, through his transgression, hee hath brought death & miserie vpon himselfe, and vpon his posteritie.

Which miserie iustly vppon vs by thee inflicted, for the fall of Adam, in whom we all fell, as we feele, so we confesse

before

beſoꝛe thy Maieſtie to day: Foꝛ we ſee by daily experience the ſhoꝛtneſſe of our daies, the vncertaintie of our life, and the manifold miſeries whereunto foꝛ ſinne wee are ſubiect. Foꝛ man that is boꝛne of a woman hath but a ſhoꝛt continuance, and is full of miſerie Yea his dayes are as the graſſe, and as the flower of the field, ſo flouriſheth he. Thus is man ſubiect vnto vanitie, and his life repleniſhed with miſerie teach vs therefoꝛe, O gracious Father, ſo to number our dayes, that we may apply our hearts vnto wiſedome, giue vs grace ſo to recoꝛd and recount with our ſelues, the ſhoꝛtnes of our life, the miſeries of our moꝛtall condition, and the vanitie whereunto we are ſubiect: that we may gꝛoẅ vp in heauenly knowledge, and finiſh our ſanctification to the honour of thy

thy blessed name, and to the endlesse comfort of our owne soules, through Jesus Christ our Lord & Saviour. Amen.

A prayer for grace alwaies to meditate and remember the day of our dissolution and departure out of the flesh.

O Eternall & most mightie God, thou searcher & trier of the heart and raines, vnto whome all thinges are naked, & nothing is secret, who seest our ignorance, and rightly viewest the dulnesse of our heartes, send downe thy heauenly spirite from aboue, illuminate the

the darkenesse of our vnder-
standing, graft in our mindes
thy heauenly knowledge, that
wee euermore meditating and
remembring the day of our dis-
solution and departure out of
the flesh, may with watchfull
and wakefull eyes alwayes
prepare our selues thereunto:
and with all carefulnesse expect
the appearing of our blessed
Lorde and Sauiour Iesus
Christ, to whom with thee (O
Father) and with thy holy
spirite, bee praise in the
great congregation
of the Saintes,
now and for
euermore.
Amen.

D To

TO REMEMBER the end, and to prouide for the ſame.

Cap. 4.

THerefore, ſayeſt thou, I yeelde and woulde willingly relie vpon the ſound aduiſe of the almightie, to the ende I might both know, vnderſtand, yea, and likewiſe prouide for my departure, if I knewe to attaine thereunto.

Then heare the graue and pithie counſell of the wiſe man that ſaith, *In all thy workes remember the end, &c. Sir. 7. 36.* For the onely remembraunce of the ende, is a bridle, & a collar for the wilde and vntamed fleſh of man, as followeth fitly in this Latine rithme.

Non melius poterit caro luxuri

oſa

and prouide for the ſame.

oſa domari.

Quam bene (qualis eirt poſt mortem) remeditari.

Thus Engliſhed.

No better meane to tame the fleſh,
that wanton is and bold:
Then well to weigh what it ſhall be,
once dead and laid in mould.

And if thou haſt ſuch cõtinuall meditations, thou ſhalt bee the happieſt amongeſt a thouſande, yea, all generations ſhall call thee bleſſed.

A meditation is a dotation, or endowment of the godly minde: but the minde is neuer better endowed, then when it is furniſhed with the treaſure of prouidence.

We reade that *Argus* had his head enuironed with a hundred watching eies: ſignifying thus much vnto vs, he was euerie way endued with great

wiſedome and ſingular diſcretion. Therefore if a Pagan and a Heathen man (by the Poets report) ſo excelled in the atchieuement of wiſedome and prudence: How much the rather ought a Chriſtian man to bee well furniſhed with prouidence and circumſpection. Bee thou therefore an other *Argus*, nay more warie then hee, more wily then hee, more watchfull and more circumſpect then he, that thou mayeſt learne to bee wiſe, to vnderſtand, and finally, to prouide for thy end and laſt departure.

A Prayer to be prepared againſt death and iudgement to come.

FOr as much (O heauenly Father) as the remẽbrance of our ende is a bridle vnto ſinne,

ſinne and the meditation of our future conditiõ and eſtate to come, a reſtraint vnto iniquitie: we humbly beſeech thee, that the remẽbrance of death, the day of iudgement, the paines of hell, and the ioyes of heauen may bee euermore before our eies, that we knowing the certaintie of death and the vncertainty of the day and time thereof, and duely conſidering the terrour of the Lord againſt the wicked, and his fearefull iudgement againſt all workers of iniquitie, may ſo mortifie our ſinfull members vppon earth, and crucifie our fleſhly deſires in theſe our mortall bodies, that when we ſhall appeare before the tribunall ſeate of Chriſt in glorious iudgement, wee may be thought worthy to eſcape the puniſhment of the wicked, and being preſented

blamelesse before the presence of his glorie with ioy, we may heare that comfortable voyce of our blessed Lord and Sauiour, which shall there sounde out vnto vs: all the Saintes, come ye blessed of my Father, receiue the kingdome prepared for you from before the foundation of the world, grant this O gracious Father, through the mediation of thy onely son and our onely Sauior Iesus Christ, Amen.

A Prayer against the terrour of death, and to repose our hope of saluation onely in God.

O Lord, most holy, most gracious, and most righteous, for as much as the remembraunce

braunce of death, is dreadfull and fearefull vnto the wicked, who haue their hope and their happinesse, their comfort and their consolatiõ. their pleasure and their pastime in worldly vanities, whose heartes and raynes are farre from thee, graunt vnto vs O gracious Father, we entirely desire thy fatherly goodnesse, that we renouncing all worldly confidence, may in life and death so relie on thee, that neither sicknesse nor health, neither prosperitie, neither aduersitie, neither wealth, nor woe, neyther thinges present, neither things to come, neither hight, neither depth, neither any other creature, may be able to remoue vs from thy fatherly loue, and that we being shielded vnder the wings of thy fatherly protection, may be shadowed from all feare and daunger both of

body and soule through Jesus Christ our Lord and Saviour, Amen.

Howe fearefull is the *houre of death, and* how profitable is the remembraunce thereof.

Cap. 5.

ANd if you aske what is that finall ende, that thou so carefully art to cõsider: I aunswere, it is that dreadfull and gastly houre wherein thy wretched carkasse sheadeth foorth his seely and sorrowfull soule with feare and trembling.

Be-

Beleeue me (beloued) thou oughteſt rather to regarde and eſteeme this gift of prouidence againſt that day of vengeance, then to gaine the ſoueraignetie of all the worlde. Wherefore I woulde haue thee ſo to knowe and vnderſtand thinges preſent, that thou finally bee not careleſſe for the thinges that ſhall followe, but remember the dayes of darkeneſſe: feare the Lord: couet heauenly thinges: deſpiſe the worlde: caſt off the workes of darkneſſe: put on the armour of light, taking no thought to fulfill the luſt of the fleſh: but remember thy ende and finall diſſolution, when as none of thy friendes, nor of thy kinsfolke ſhall appeare to ſuccour or aſſiſt thee with ſhielde and defende thee with ſpeare: nay, as the Prophete Ieremie ſaith: *Then ſhall there not bee one to comfort thee, of all thine*

acquaintance: then is there no helpe to bee looked for at mans hands, thy refuge muſt bee in God onely, through the mediation of his ſonne Ieſus Chriſt our Lord.

Now conſider what honour, what loue and what reuerence thou oweſt to him, by whoſe onely meanes thy ſinfull ſoule after the departure, is to enioy eternall ſaluation. Then I ſay, heare him, obay his voice, which is his chiefeſt honour, and neuer let that dreadfull and diſmal houre ſlippe out of thy minde: but (before thy miſerable ſpirit reſigne ouer his borrowed māſion) bethinke with thy ſelfe, what thou art, and whither thou goeſt?

The remēbrance hereof will breed in thy hart ſorrow: ſorrow remorſe: remorſe, repentance: repentance, humilitie: humilitie, godly affection and loue to God-

God-warde, wholly reſting on the anchor of hope, vnder the protection of his fauourable goodneſſe, and free mercie, through a baſhfull conſideration of thine owne weakneſſe and miſerie.

And here (gentle Reader) aſſure thy ſelfe, that nothing in all the world can enforce a man ſooner to liue ſoberly, righteouſly, and godly, in this preſent life, then the due conſideration of his owne infirmities, the certain knowledge of his mortalitie, and the often continuall remembraunce of his death, and diſſolution and laſt gaſpe, when as a man becommeth none.

For when once hee waxeth ſicke, and ſtill by ſickneſſe ſickely groweth, then doeth a wretched man diſpaire, hauing onely his paine and griefe in remembrance. And his guiltie con-

conſcience to accuſe him, neyther willing nor able to call for mercie. His heart doeth quake, his head amazed out of frame, his ſences vaniſh quite away, his ſtrength decaies, his carefull breaſt doth pant, his countenaunce pale, his fauour bleake, his eares deafe, his noſe both ſniuely and ſharpe: his tongue is furred with filth and fleame, & fayleth quite. His mouth vnſeemely driueling is, his bodie dyeth, and rottes at length. His fleſhe conſumes, but breath ſtinkes, his ſtately ſhape of late ſo fayre, ſo fine, ſo gallant, and ſo delicate returnes by natures lore to aſhes ſmall. And then in ſtead and place thereof doe filthy wormes ſucceed.

Next after mā do worms ſucceed
then ſtinke in his degree.
So euery man to no man muſt,
returne by Gods decree.

Beholde a ſpectacle both ſtraunge and dreadfull, and aſſure thy ſelfe, that there is neyther skill, nor meanes of Arte, nor any kinde of learning, that can be more auailable to quaile the pride of man, conuince his malice, confounde his luſt, or abate this worldly pompe, and vaine-glorious vanitie, then the often remembrance of his diſſolution.

O therefore *that they were wiſe &c.* for in all the worlde there is nothing ſo irkſome, nothing ſo lothſome and ſo vile, as the carkaſſe of a dead man, whoſe ſent is ſo tedious, that it may not lodge and continue in a houſe three dayes for ſtinke, ſo intollerable is it, that it muſt needes be caſt out of the dores as doong, and deepely buried in moulde for corrupting of the ayre.

Then bluſh for ſhame, thou proude

A Praier to auoid
proude Peacocke that art but
wormes meate, & ſhortly ſhalt
become ſtinking carrion.

A Praier to auoid eternall puniſhment, and dayly to meditate vpon the comming of Ieſus Chriſt vnto iudgement.

FOr as much, (O moſt mightie and moſt mercifull Father) as thou haſt appointed that all men ſhall once die, and that theſe our bodyes and ſoules ſhall for a time be ſeperated and ſundred each from each other: giue vs grace that for certaine knowing there ſhall bee a day of diſſolution, wee may by all meanes endeuour to caſt off the workes of darke-

darkenesse, euen that old man, corrupted with deceiueable lustes, and to put on the armour of light, the newe man created after God in righteousnesse and true holynes, that wee may walke worthy the Lord in all pleasing. And (good Lord) print in our heartes due consideration of our infirmities, and a certaine perswasion of our departure out of this life, that wee may prepare our selues in prosperitie against aduersitie: in health against sickenesse: in life against death, that so we may auoid the danger of endlesse damnation and destruction: least we neglecting this offered opportunitie, whē sickenesse assaulteth, paine pincheth, and death it selfe approacheth, we quench, we quaile, we faint, wee feare, and finally fall away from all hope with the wicked.

And

And seeing, that as the houre is vncertaine, when, yet the thing sure, that Christ like a theefe, like a snare, like the trauell of a woman, doth suddenly come vpon vs, giue vs grace, that wee may so profite through the meditatiō therof, that wee may alwaies watch and be in readinesse, and that whether wee eate or drinke whether wee bee at home or gone abroad, whether alone or in companie, whether wee sleepe or awake, or what elsesoeuer we doe, we may alwayes think, that the Angels alarme and the sounde of the Trumpet, pearceth our eares, Arise ye dead and come vnto iudgement. And finally sith there is no wight so worthy, no face so faire, no person so proper, no bodie so braue, no gallant so gay, but shall soone come vnto corruption: Let the meditation

ditation of our misery, abate our pride, that in all lowlinesse and humilitie of spirite, wee humbling our selues before thy heauenly Maiestie, may escape the feare of that dismall day, and may be made partakers of the inhabitance of the Saints in light, through Iesus Christ our Lord. Amen.

A Prayer to bee prepared through the view of mans miserie, to the meditation of heauenly things, and such as accompanie our saluation.

O Heauenly Father, and God of mercies, we acknowledge from the bottome of our harts, our

our great and grieuous ignorannce, for being not regenerate by thy holy spirite, nor borne againe by the worde of truth, but still remaining in the former state of our corrupted nature, we can in no good measure perceiue the thinges of the spirite, because they are spiritually discerned. Open therefore wee humbly beseech thee, the eyes of our mindes, and illuminate the darkenesse of our vnderstandinges, that carefully considering, & wisely weighing our manifolde miseries, wee may set our affections alwaies vpon heauenly thinges, seeking the wisedome of God, and the righteousnesse thereof, with all thinges that accompany our saluation, through Iesus Christ our Lord and Sauior, Amen.

Of Mans

A view of mans vanity, and the remedie thereof.

Cap. 6.

NOwe let verie ſhame it ſelfe procure the proude, hautie, and vnhappie ſinner to bluſh though blinded with ambition, inflamed with wrath, polluted with impatience, and houen vp with knowledge, who liketh better of Ariſtotles Philoſophie, then of the teſtimonie of all the Apoſtles, and of the workes of Plato, then of the worde of God, whom no learning edifieth, no knowledge delighteth, no ſtile fancieth, otherwiſe then Grammatically grounded, logically framed, & rethorically painted out in colours.

Thou art very vnwiſe and vtterly deceiued if thou ſeeſt not that they that haue pleaſure in ſuch thinges, and therein conſume their dayes, conceiue ſinne, and at length hatch their owne deſtuction, for ſuch as their ſtudie is, ſuch knowledge they get: in ſtead of fruite, they reape leaues: and winde in ſtead of wiſedome. For their wordes become winde, they beate the ayre with babling, they ſpeake with full mouthes, and vaunte of their vanites, as the Pſalmiſt ſaith, *they reele to and fro, and ſtagger like a drunkenman, and are at their wittes end. Pſal. 107. v. 27.* A drunken man knoweth not what hee doth, or whither he goeth, for that hee knoweth not himſelfe. So fooliſh bablers by meanes of ſuch ſtudie tire themſelues, in deuouring vp vanities, and gathering of ſentences and flowers

ſowers (as they terme them) together: but to what ende? they are vtterly ignoraunt: neyther doe they poore wretches regard to what perplexity they driue their ſoules vnto thereby. For if they had waighed in equall ballaunce, the ſhortneſſe of their liues, the detriment of time euill beſtowed thereupon, and how they are at the dreadfull day of iudgement to yeelde an account, not onely of their dead workes, but alſo of euery idle word that proceedeth out of their mouthes: I am ſure they woulde bee abaſhed forthwith, and happely touched with ſome godly motion to croſſe ſayle, and bidde the vayne ſciences of the world adiew, to chaunge the ſtudie of vanitie for the ſtudie of vertue, and vtterly to remoue from the chaire of folly, to the ſeate of wiſedome, from the ſchoole

of

of curioſitie, to the yoke of humility: from the haunt of fleſhly luſt, to the high way of chaſtitie: from the ſect of fornication, to the Rocke of Religion, which is from the houſholde of worldly conuerſation to the Hall of heauenly Diſcipline, as the kingly Prophete recordeth, ſaying: *Take hold of Diſcipline leaſt the Lord be angrie, and you periſh out of the way. Pſal. 2 ℣. 12* O how harde and how bitter a ſentence is this to them, that in time lay not holde vpon true Diſcipline. For they are ſore threatned to periſh, as the Lord likewiſe witneſſeth by Moyſes ſaying: *Euerie ſoule that humbleth not himſelf this day, ſhal periſh frō amōg the people Le. 23. 29*

Theſe words are well to bee noted, *Euery ſoule* (ſaith hee) *that humbleth not himſelfe*, by Diſcipline, amendment of manners, repentance and ſorrowe

rowe of heart, with clearing of his conſcience, adding, *this day*, that is, euen at this preſent inſtant of time: for hee that in this life taketh no time of repentance after this life, ſhall finde no place of pardon. Wherefore quake thou ſinner, thou proude Peacocke, thou ſtinking carrion, on whome yet aliue, the vile and lothſome wormes that proceede out of thy corruptible carkaſſe, doe daily gnaw and feed. Abhorre thy hautineſſe, auoide thy vanities, leaue off thy luſtes, and apprehende Diſcipline, leaſt thou alſo come to naught, and periſh out of the way. Beholde in this Glaſſe what thou art, and what ſhall become of thee, whoſe conception is menſtruous, and filthie ſuperfluitie of nature, that is, whoſe beginning is dirte, and ende rottenneſſe. *O that thou wouldeſt bee*

wiſe

wise, &c.

Weigh wretch with thy selfe thine owne estate: Causes thou hast of infinite sorrowes and griefes intollerable: Yet wilt thou not lament, but still reioycest in thine owne destruction, committing wickednesse, euen with greedinesse, curious of other mens liues, but careless of thine owne, yet couetous and greedy of the world that careth not for thee. Then learne to be wise, and care not for it: But inquire for thy Countrie where thy happinesse consisteth.

What others doe,
Looke not vnto,
Thy selfe doe not forget:
Let world be,
More vile to thee,
Than thou art vnto it.

Wherefore consider well the wret-

wretched calamitie of thine owne miſerable eſtate, & grone with the kingly Prophet Dauid, ſaying: *Behold I will confeſſe my wickedneſſe, and be ſorie for my ſinne:* And againe, *I am ſette in the plague, and my wickedneſſe euer in my ſight. Pſal. 38.v.17.* Crie out with the Apoſtle, and ſay: *O wretched man that I am, who ſhall deliuer me from the bodie of this death? Rom. 7.v.24.* This ſame ſentence of the holy Apoſtle craueth a wiſe and circumſpect Reader: for as yet hee was in the fleſh when he termed his body dead: for as much as he that is wiſe, vieweth his death preſent, and now he accompteth himſelfe as dead, becauſe he knoweth that he muſt needs die.

A Prayer againſt the *pride of mans heart, and* to bee taught in the truth of God.

SUch is the pride of the heart of man, (O mightie God) that the ſimple truth in thy ſacred word contained, cannot ſuffice and content him, but he is rather carried away with carnall wiſedome, and delighted with the thinges which delight and pleaſe the fleſh, through which coloured vanitie wee deceiue, chuſe and imbrace, for vertue vice, for light, darkeneſſe: for trueth, error: for wiſedome, folly: & for knowledge, plaine deceite. For, ſeeing the wiſedome of the worlde is foliſhneſſe with God, and mans knowledge without Gods teaching

teaching ignorance. So long as we follow our owne waies, wee swerue and fall from thy waies (O Lord) and the faster wee runne, the farther wee range from thy heauenly wisedome, wherefore acknowledging our owne ignorance, and the insolencie and pride of our wicked hearts, we submit our selues to thy holy Discipline, beseeching thy fatherly goodnesse euermore to instruct vs in thy holy worde, and in the wayes of thy commaundementes, that renouncing our selues and our owne knowledge, wee may walke in thy truth all the daies of our life, through Iesus Christ our Lord & Sauiour.

Amen.

A Praier to recount the *punishmentes of damned* soules, that we may auoid them.

O Lord, and father of all Spirites, the onely wise God, and the onely fountaine of wisedome, powre downe thy heauenly spirite into our hearts, direct our wils by thy vndoubted truth, that we daily remembring the miserable estate, and wretched condition of condemned spirites, with the endlesse torments of the wicked, may addresse our selues to walke before thee soberly, righteously and godly in this present world, and be preserued from those torments which by thy ordinance are prepared for the wicked, grant this

this O merciful father, through Jeſus Chriſt our Lord and Sauiour: Amen.

THE MISERAble eſtate of a damned ſoule.

Cap. 7.

COnſider then that dreadfull and terrible houre, wherof we haue heretofore mentioned, when thy ſinfull ſoule, O ſinner, taketh his flight and laſt farewell out of this worlde, how readie appeare thoſe wicked Miniſters of Sathan, thoſe

curſed caitifes, thoſe vgly monſters, thoſe damned ſpirites: thoſe howling helhoundes, and roaring Lyons, prepared for their pray, that is, to deuoure thy wretched miſerable and ſinfull ſoule. Then, then I ſay, in ſight appeare moſt grieſly viſions, moſt horrible torments, gaſtly confuſions, irkeſome and feareſull darkeneſſe, a heape of vnſpeakeable miſeries, a troubleſome turmoile, chilling fear, terrour, anguiſh, quaking, ſorrowe, ſighes, griping griefes, and gnawing of conſcience: Horrible ſighes, and a feareſull manſion, a place of weeping, wayling and gnaſhing of teeth, where wormes do ſting, where Ghoſtes doe groane for griefe, and howlinges hearde, with voyces lowde that ſay, Woe, woe, to vs wee Adams brood.

Now when as thy wretched

(nay

(nay moſt miſerable and vnhapie) ſoule, ſhall heare and ſee theſe thinges ſo ſtraunge, ſo horrible, and ſo gaſtly, yea a thouſande times more lamentable and woefull then any tongue can tell, heart can conceiue, or penne can painte it out: what and howe great horrour and amazedneſſe ſhall enuiron, compaſſe, and altogether poſſeſſe the ſame, it can by no meanes be worthely expreſſed. Then (I ſay) what profiteth thee thy vaunt of skill? thy pompe? thy vanitie? thy magnificence? thy worldly wealth? promotion and dignitie? or what auayleth thy luſt? thy fare ſo daintie? thy drinke ſo pleaſant? thy garmentes ſo gay? thy pantofles ſo high? thy hiew ſo freſh? thy gorge ſo full? thy ſurfetting? thy drunkenneſſe? thy houſes braue? thy Lordſhippes wide, and wealth ſo much?

much? Can any of theſe, or all the ſame redeeme thy ſilly ſoule(O man) from the gaping iawes of that infernall monſter, or from the griping clawes of that old dragon, the olde enemie of mankind? Thou therefore that walloweſt in ſinne, and art drunke with too much loue of the worlde, that regardeſt dame dalliance, more than thy darling, thy goods, rather than godlineſſe, the rearing of thy cattle, rather then the reading of the Scriptures, beholde this *Glaſſe of Vaine-glorie*: that herein thou mayeſt learne to know thy ſelfe to vnderſtand aright, and in all thy works to remember the end.

View hereby thy ſelfe a perfect patterne of all imperfections, weigh what thou art, whence thou cameſt, whither thou wilt, what way ſo daungerous, what paſſage ſo perilous,

lous, what clouches ſo horrible, thy ſimple, nay ſinfull ſoule, is to paſſe by. O fooliſh ſinner, who hath bewitched thee? that eyther canſt not, or wilt not thinke and conſider hereof. Therefore pride prickes thee forwarde, rage rauiſheth thee, malice moleſts, enuy woundeth, ſluggiſhneſſe ſlayeth thee, and couetouſnes at length catcheth thee ſlily in the ſnare of that ſuttle ſerpent, which thou canſt not eſchew.

Thou doeſt not foreſee the imminent daungers that hang ouer thy head, and are readie prepared for thee againſt the day of vengeaunce: but art become ſlothfull and diſobedient, outragious, and laſie to all good workes which thou performeſt as negligently. And why? Becauſe thou haſt no minde of that that followeth, nor careſt for that that com-

meth after.

If that venemous ſerpent, that olde Dragon the Deuill, and Sathanas preſumed to aſſaulte and tempt our Sauiour, GOD and MAN, that pure and immaculate Lambe of God, and king of glorie: oughteſt thou not, that art but fleſh and bloude, ſinfull and weake, with feare and trembling, to conſider howe horribly hee both dare and will aſſault thy ſoule, that is altogether infected ſcarlet redde with ſinne and iniquitie, vaſſall and bounde to him, euen that forger of deceipt, worker of iniquitie, and deadly enemie of mans ſaluation? How canſt thou abide the gaſtly ſight of that cankered countenance, the ſtinking ſent of his belching breath, and fleering lookes, foule, flaming foorth with fire and brimſtone? Aſſure thy ſelfe, that the onely

feare

feare of that helliſh monſter, exceedeth all kinde of tormentes that may bee deuiſed in all the world, whereupon the Prophet ſurpriſed with exceeding feare and trembling, powreth forth his earneſt prayers to the Almighty to bee deliuered there from, ſaying: *Heare my voyce, O God in my prayer, preſerue my ſoule from the feare of the enemie Pſal. 64. v. 1.* He ſaith not, from the power, but from the feare, and why? To ſhew how great, how fearefull, and howe intollerable is the only thought and feare of the enemie. Alas (beloued) if ſuch, and ſo great bee the feare, and trembling of the ſinfull ſoule, and guiltie conſcience, with imagination and viewe of Sathan: what horrour, what paine, what griefe, what confuſion enſueth his continuall companie and fellowſhip.

A Prayer to be deliuered

A Praier to bee deliue-red from hell tormentes, and from the punishments of damned soules.

ENdlesse is the miserie, and intollerable are the tormēts of the wicked (most gracious Father) their estate is wretched, and their condition miserable: for as the ioyes of believing Saintes are vnspeakeable: so are the punishmentes of condemned spirits intollerable in their consciences within, they are gawled and gnawed of the worme that dieth not. Without they are snatched at, and haled to punishments by Sathans messengers, which spare them not: within their minds they are perplexed with dreadfull feare: and they are wholly

wholy ouerwhelmed with confused darknesse: Thy countenance aboue, is bent to punish them, and the boiling pit beneath is prepared to consume thē: their sins are before their eyes, to accuse them and death behinde their backes to deuoure them. Thus are they compassed and inuironed so on each side, that to go backeward it is impossible, to goe forward intollerable

In which their woefull plight, what doth pride profite them? what doth pompe of riches auaile them? what doth worldly glorie help them? for in hell there is no redemption.

Wherefore (deare Father) duely considering their misery, we humbly beseech thy fatherly goodnesse, to be merciful vnto our sinnes, to remit our iniquities, and to pardon the offences which wee haue committed

mitted against thy diuine maiestie, that we thus graciously receiued into thy fauour, may be deliuered frō eternall death & endlesse damnation, through the mercies of Iesus Christ our Lord and Sauior. Amen.

A praier against the folly of man, who regardeth not the iust iudgementes of God against sinners.

O Lord, Father of mercies & God of all consolation, we confesse that there is no greater foolishnesse, nor more doting follie among the children of men, then neglecting thy dreadfull iudgementes against sinners, to runne on stil in

in the waies of wickednesse. We therefore thy humble seruaunts present our selues before the Throne of thy grace, humbly beseeching thee, in the name of thy deare sonne, to giue vs a liuely feeling of thy dreadfull iudgements against sinners and vngodly persons, that through the terrour thereof, we may be kept from committing of sinne, and be stirred vp to the practise of vertue, through Iesus Christ, our onely Lorde & Sauiour. Amen.

The foolishnes of man *that regardeth not the* iudgementes of God against sinners.

Cap. 8.

How

fooliſhnes of man in not

HOwe fonde and fooliſhe are the heires of Adam? Vayne are the children of men and lyers, *Hee that loueth wickednesse*, (ſaith the Prophete) *hateth his owne ſoule. Pſal.* 11. ℣. 5. Whereunto the wiſe man agreeth, ſaying: *The vngodly and his vngodlineſſe, are both alike hatefull vnto God. Wiſ.* 4. ℣. 9. and likewiſe to good men, as Dauid ſaith: *Doe I not hate them that hate thee, yea, I hate them with a perfect hatred, as though they were mine enemies. Pſal.* 139. ℣. 21, 22. And againe: The Spirite of God painteth out the indignation of almighty God againſt ſinners, ſaying: *The higheſt hateth ſinners and ſhall reward vengeaunce vnto the vngodly. Eccleſiaſticus.* 12. ℣. 6. Why then doeſt not thou behold and ſee ſo horrible, ſo

hainous

haynous, and ſo extreme a puniſhment? Why then abateſt thou not thy pride? why quencheſt thou not thy Couetouſneſſe? Why leaueſt thou not thy luſt, and amend thy manners? Why obeyeſt thou not the wholeſome precept & commandement of thy God? Why art thou not wiſe? Why vnderſtandeſt thou not? Why doeſt not thou prouide for thy departure? Therefore Almightie God, ſo terriblie threatneth and menaceth thee for thy ſinnes & iniquities, ſaying: *I will alſo laugh at your deſtruction, and mocke when the thing that you feare ſhall come vppon you, euen when the thing that you be afraid of, falleth in ſodainly like a ſtorme, and your miſerie like a tempeſt, yea when trouble and heauineſſe commeth vppon you. Pro: 1. v. 26. 27.*

O how feareful is this ſeuere threat-

Fooliſhnes of man in not threatning of the Almightie. O that the Reader here woulde well aduiſe him ſelfe, to bee wiſe in deede, and in his heart ponder throughly, howe haynous & intollerable this iudgement and condemnation is. And if he well regarde the ſame, hee would no doubt take better heede vnto his wayes and ſteppes.

But if perhaps thou ſayeſt, that gibing, laughing, and mocking, doth not wel beſeme the Almightie, neither will his moſt reuerent, holy, and perfect nature, admit any ſuch imperfections and ironicall paſſions of the minde: How then is it that God ſpeaketh vnto ſinners after this ſort? *I will laugh at your deſtruction.* Conſider well the demaunde, and marke well the true aunſwere hereof: *I will laugh at your deſtruction*, that is, when your ende

ende that you deſerued, com meth vppon you, I will iudge you worthy to bee laughed to ſcorne. *And when ſodaine deſtruction commeth vppon you, I will mocke*, that is, when the bitterneſſe of euerlaſting death ſhall nippe you: I will condemne you, as worthy euerlaſtingly to be mocked. Then marke well thy iudgement, O ſinner, and bee ſorrowfull, and aſtonied thereat. But the cauſe why thou doeſt it not, is thy negligence in reading of the Scriptures, which are faithfull, and giue wiſedome vnto the ſimple.

Thou therefore haſt no care at all to amende the life that thou leadeſt, lewde and wicked, in worde and deed, as followeth.

Quicke to thy meate,
With ſtomacke great,

Fooliſhnes of man in not
to Church thou art aſlow:
To drinke all day,
And not to pray,
thou canſt intend I know.
From Sermons reſt,
To fables preſt,
therewith thou art in vre.
To prate alwaies,
But not to praiſe,
thy God thou canſt endure.
Thou yeeldeſt thy mind,
To wrath vnkind,
vngodlineſſe to ſtere:
And enuie fell,
Thou loueſt well,
the poore thou hateſt the more.
In others eye,
A mote to ſpie,
but not a beame in thine:
To reprehend,
And not amend,
thyſelfe, a ſorie ſigne.
Thyſelfe to praiſe,
At all aſſaies,
and others to diſgrace:
Is not to loue,

But

regarding Gods iudgement.

But malice moue,
and diſcipline deface.
To vice a friend:
And moſt an end,
thou art a mortall foe
To vertues lore,
Alas therefore,
thou cauſeſt all thy woe.

Theſe thinges are they that blind the ſight of the wiſe, and ſeuer them from God: theſe thinges, I ſay, peruert a Chriſtian, whereby he becommeth an Antichriſt. For he may well be termed an Antichriſt, that is, not a true Chriſtian, which no man can bee, that is in life and conuerſatiõ contrarie to Chriſt. Alas for pittie, an vnwiſe man doth not vnderſtand this, neyther doth a foole conſider it, and therefore the Prophet ſaith, *As well the ignoraunt as the fooliſh ſhall periſh. Pſal. 47. v. 10* yea but what diuerſitie is betwixt

twixt the ignoraunt, and the fooliſh? An ignoraunt or vnwiſe man is hee that is without wiſedome or knowledge. Euerie foole, is vnwiſe, but euery one that is vnwiſe, is not ſtreight wayes a ſtarke foole. Wilt thou knowe who is ignoraunt, and who is fooliſh? I aunſwere, that he is ignorant, that knoweth not himſelfe to be a Pilgrim baniſhed from the waies of paradiſe, or that doth not knowe himſelfe to bee a meere ſtraunger in this his painefull pilgrimage. But hee is a foole, who though hee doe knowe theſe thinges, yet ſtil embraceth theſe wicked and worldly delightes, and the vaine pleaſures thereof, as though it were his owne proper manſion, and continuing Cittie: and neuer intendeth to forgoe the miſeries, and vanities of the ſame. Which hee cloaketh vnder the name and title

tile of paſtimes and pleaſures, being in deede but meere vanities, and the very extremitie of folly: conſidering, that the ende of all mortall ioy is mourning and ſorrow. Likewiſe, hee is ignoraunt, that knoweth not, or belieueth not the puniſhment of the wicked to bee eternall, and the ioy of the righteous euerlaſting. But hee is a foole, that although hee doe knowe and belieue it, yet to auoide eternall death, and to attaine vnto life euerlaſting, doth not call for grace, to repent him of his ſinnes paſt, and hereafter to ſhew mercie, to doe iuſtice, and to walke with his God, by whoſe iuſt iudgement, *both the ignoraunt and the fooliſh periſh alike.* Wherefore let vs ſo beholde our ſelues in this Glaſſe of vaine-glorie, that vpon viewe of our owne eſtate therein wee may knowe our ſelues

ſelues to be but miſerable, and of no continuance: and vnderſtand our ſinnes and wickedneſſe againſt God, to bee infinite, and to crie for vengeance againſt vs, according to our deſert. That at length feeling our owne imperfections, and the weight of our ſinne, wee may prouide aforehand, in this acceptable time of our viſitation, both by faithfull repentance, to auoide eternall death and deſtruction, which God hath ordained for the wicked and reprobate children of vnbeliefe: who dandling in the lappe of folly, neuer feare the fall of future inconuenience, till being ſerued with the writ of preſent pennance, they finde little leaſure to repent. And how alſo wee may faithfully and effectually lay holde of our ſaluation by the faith vnfained, that worketh through loue

regarding Gods iudgement.

loue: whereby wee may attaine to that immortall kingdome, which God hath ordained for his elect before the foundation of the world was laid: through the merites of our Lord and Sauiour Iesus Christ. To whome, with the Father, and the holy Ghost be all honour and glorie for euer and euer, Amen.

A Prayer to obtaine *knowledge of Gods iust* iudgements against sinners.

O Lord God, and our most gracious and mercifull Father, who hast in thy sacred word threatned so many and so grieuous punishmentes against sinne, and hast therein taught

vs, that the price, hire and reward thereof is death, not of the body onely, which is temporall, but of body and soule for euer, which is eternall. Yet such is our forgetfulnesse, that we do not alwayes remember, and our negligence, that wee doe not rightly consider the same. Wherefore (O heauenly father) wee become humble suters vnto thy heauenly maiestie, to giue vs grace alwaies to beare in minde, the heauie iudgement, and the endlesse torment of the wicked.

And for as much as he that wittingly and willingly committeth sinne, doth not onely hate, but also destroy his owne soule, and procureth thy wrathfull indignation against him for the same, who wilt not shew thy mercy vnto them that sinne of malicious wickednesse, but destroyest all such

ſuch as by wallowing and weltring in ſinne, committe fornication againſt thee, teach vs by thy holy ſpirite, to abate our pride, to aſſwage our malice, to renounce our couetouſneſſe, to abhorre our vncleannes, to reforme our liues, and to order our conuerſation according to the line and rule of thy commandements, that wee giuing ouer all the partes of our bodies, with all the powers of our minds, as members of righteouſneſſe vnto holineſſe, may walke acceptable in thy ſight all the dayes of our life. And finally giue vs grace ſo to remember the grieuous iudgementes that are threatned, and are, haue beene, and ſhall be inflicted vpon the wicked, that through vnfaigned ſorrow and true repentaunce for ſinne, with earneſt prayer in the mediation of thy ſonne,

our Sauiour Iesus Christ we bee not onely cleared and quit of endlesse punishment, but be made partakers of eternall blessednesse, through the merites of thy deare Son Iesus Christ, to whom with thee and thy holy spirite, one God in perfecte vnitie, and three persons in glorious Trinitie, be rendred all praise, all power, all might, and all maiestie, now and for euermore,

Amen.

This

This is the iudgement of al flesh: Thou shalt die the death. Heb. 9. 27.

Death is the hire of sinne behold,
the wicked haue no rest:
But vnto them that loue the Lord,
it turneth to the best. The

The complaint of a sorrowfull soule, that loathing this earthly Tabernacle, and bewailing the miseries of this life, desireth to be dissolued, and to bee with Christ. Out of S. Augustines prayers, the 20. Chapter thereof, Faithfully translated into English verse. by W. P.

LEt me depart in peace,
O Lord I dayly grone:
And loath this life I leade,
O help that I were gone,
In mischieses manifold,
my pilgrims part I play:
Oh then that I dissolued were,
to liue with Christ for aye.

O miserable life,
and transitorie plaine,
Vncertaine, fully fraught
with sorrowe griefe, & paine:
Of life polluted oft,
that do my deedes display:
Oh then that I dissolued were,

to

to liue with Christ for aye.

This life is Queene of pride,
that errors foule doth breed:
A wretched state that is,
no life but death in deed.
We yeeld to natures want,
and sundrie waies decay:
O then that I dissolued were,
to liue with Christ for aye.

Is this a life (trow ye)
wherein we plunge in paine,
Puft vp with euery ioy,
and snibde with griefe againe.
With foggie aire infect,
and parcht with heate of day:
Oh then that I dissolued were,
to liue with Christ for aye.

With feeding fat we grow,
with fasting long as leane:
With mirth we mounting are,
with sadnesse, droupin, cleane:
We are consumed quite,
our weakenesse hath no stay:

O then that I diſſolued were,
to liue with Chriſt for aye.

As wealth doth pricke in pride,
ſo want doth cauſe diſmay:
Youth bolt vpright we ſee,
and crooking age decay.
With ſickneſſe ſore we breake,
with ſorrow, ſoone away:
O then that I diſſolued were,
to liue with Chriſt for aye.

When raging death doth ſweepe
and quech our pleaſures vaine:
It makes an end of all at once,
and lets no whit remaine.
That paſt it had not beene,
a man may ſurely ſay:
Oh then that I diſſolued were,
to liue with Chriſt for aye.

This vitall death of ours,
and mortall life with woe:
Replete (O curſed caſe)
and yet a griefe to ſhew,
How many ſnarde in ſinne,

ſhe

ſhe lureth to her pray:
O then that I diſſolued were,
to liue with Chriſt for aye.

And though the blindeſt man,
may ſoone eſpie this geare:
Yet with her golden cup,
which ſhe in hand doth beare,
She makes a meany drinke,
their folly to bewray:
O then that I diſſolued were,
to liue with Chriſt for aye.

O rare and happie men,
that do diſpiſe her draught:
Her pleaſures vaine eſchew,
and ſhunne her ſnare vncaught:
Leaſt they by her deceiu'd,
deceiue themſelues I ſay:
Oh then that I diſſolued were,
to liue with Chriſt for aye.

The Translator to the *Reader.*

WHere *Nouissima*, or the last things (mentioned as well in Deut. as by the Sonne of *Sirach*) are in number foure, to wit, *Death*, *Iudgement*, *the paynes of Hell*, *and the ioyes of Heauen*: and hauing nowe out of Saint *Augustine*, sufficiently intreated of *Death*, *Iudgement*, and *Hell*: I thought it necessarie to deliuer likewise (out of the same Authour) vnto the repentant Reader, some taste of the ioyes Celestiall, to inflame his minde with an earnest desire, and a longing after his heauenly inheritaunce, and a continuing Countrey, the Cittie of the great Kinge, that supernall *Hierusalem* and mother of vs all, whereby the flesh-

fleſhly deſire of carnall men (which is corrupt from their youth vpward) and the loue of the worlde (which is a loathing of God) might happely bee quenched in compariſon of that infinite ioy and glorie that ſhall bee reuealed vnto vs. The rather for that euery thing naturally coueteth his complement & chiefeſt happineſſe, which the Philoſophers call *Summum bonum*, and is no where eyther to bee had or hoped for, but in that heauenly habitation, the fulneſſe of our ioy: purchaſed by Chriſt, promiſed by Scripture, and contayned in this ſong of Syon, which I haue here tranſlated out of Saint *Auguſtines* Booke of Prayer, Cap. 24. into Engliſh meeter, confirmed by the teſtimony of the word (though in deede it bee of it ſelfe nothing elſe but an abridgement of

of ſundrie places of Scripture, curiouſly collected, & cunningly couched together for that purpoſe) as the learned reader may eaſily perceiue: wherefore I haue as neare as I could poſſible, follow the very wordes of mine Author contrarie to the minde of the Poet, that ſaith: *Nec verbum verbo curabis reddere fidus interpres.* Though I could not attaine to his perection & grauitie, notwithſtanding my hope is, that my will may ſupply my want therein, with the godly Reader, that liketh the ſence of the mind, better thē the ſounde of the eare. And therefore ſimply ſingeth this Pſalme of Sion, in this his wofull captiuitie and baniſhment, as followeth.

A Psalme.

O Mother deare Hierusalem,
Iehouas throne on hie:
O sacred Citty Queene and Wife,
of Christ eternally.
My heart doth long to see thy face,
my soule doth still desire:
Thy glorious beautie to behold,
my mind is set on fire.
O comely Queene in glorie clad,
in honour and degree:
All faire thou art, exceeding bright,
no spot there is in thee.
O peereleſſe dame, and daughter faire,
of loue without annoy:
Triumph, for in thy beautie braue,
the king doth greatly ioy:
Thy port, thy ſhape, thy ſtately grace,
thy fauour faire in deed.
Thy pleaſant hiew and countenance,
all others doth exceed.
What is thy welbeloued mate,
thou faireſt of thy kind,
My loue is white and ruddie both,
of thouſands cheſe aſſingd.
For as the pleaſant apple tree,
amid the Foreſt greene.
Surmounts the reſt, ſo fares my loue,
the ſonnes of men betweene,
His ſhadow me-th couer quite,
where vnder I do ſit:
His fruite is ſweet and pleaſant both,
my mouth deſire-th it.

My

My welbeloued mate did put,
his hand within my dore:
Therefore in him my Lord and loſe,
my ioy encreaſeth more.
I ſought him in my bed, my ioy,
alas, for loue I die.
I ſought him oft, and now behold,
I found him preſently
Now will I hold him faſt in deed,
till he bring me vnto.
My mothers houſe and chambers faire,
I will not let him go.
For there his dugs abundantly,
I hope to ſucke, and there,
I ſhall be ſure to rid my ſelfe,
from hunger, thirſt and feare.
O then thriſe happy ſhould my ſtate,
in happines remaine:
If I might once thy glorious ſeate,
and princely place attaine.
And view thy gallant gates, thy wals,
thy ſtreetes and dwellings wide:
Thy noble troupe of Citizens,
and mightie king beſide.
Of ſtones full precious are thy towers,
thy gates of pearles are told,
There is that Alleluia ſung,
in ſtreetes of beaten gold.
Thoſe ſtately buildings manifold,
on ſquared ſtones do riſe:
With Saphyrs deckt, and lofty frames,
encloſed caſtle wiſe.

Into

Into thy gates shall none approch,
but honest pure and cleane:
No spot, no filth, no lothsome thing,
shall enter in (I mean.).
O mother deare Ierusalem,
the mother of vs all,
How sweet thou art and delicate,
nothing shall thee befall.
That here on earth we suffer oft,
poore wretches that behold:
This world in sorrow soust, and masse,
of mischiefes manifold.
In thee Ierusalem I say,
no darknesse dare appeare.
No night, no shade, no winter foule,
no time doth alter there.
No candle there, no moone to shine,
no glistring starre to light:
But Christ of righteousnes the king,
for euer shineth bright.
The Lambe vnspotted white and pure,
to thee may stand in vew.
Of light so great thy glory is,
this heauenly king to view.
He is the king of kings beset,
amidst his seruants right,
And they his happie houshold all,
do serue him day and night.
There, there the quires of Angels sing,
there the supernall sort,
Of Citizens (that hence are rid,
from dawngers deep) do sport.

There

There be the prudent Prophets all,
the Apostles sixe and sixe:
The glorious Martirs on a row,
and Confessors betwixt.
There doth the crew of righteous men,
and matrons all consist:
Young men and maides that here on earth
their pleasures did resist.
The sheepe and lambes that hardly scapt,
the snares of death and hell:
Triumph in ioy eternally,
whereof no tongue can tell.
And though the glory of each one,
doth differ in degree:
Yet is the ioy of all alike,
and common (as we see)
Where loue and charitie do raigne,
and Christ is all in all.
Whom they most perfectly behold,
in glory spirituall:
They loue, they praise, they praise, they loue,
they, holy holy, cric:
They neither faint, nor toile, nor end,
but laud continually.
O happie hundred times were I,
if after wretched daies:
I might with listning eares conceiue,
those heauenly songs of praise.
Which to the eternall king are sung,
by heauenly wights aboue:
By sacred soules and Angels sweet,
to IOVE the God of loue.

But

But paſſing happie were my ſtate,
might I be worthy found:
To waite vpon my king my God,
his praiſes there to ſound.
And to enioy my Chriſt aboue,
his fauour and his grace:
According to his promiſe made,
(which here I enterlace)
O father deare (quoth he) let them,
whom thou haſt put of olde,
To me, be there where ſo I am,
my glory to behold.
Which I with thee afore this world,
was laid in perfect wiſe: (great,
Haue had: *from whence the fountaine*
of glory doth ariſe.
Againe, if any man will ſerue,
then let him follow me:
For where I am (*be thou right ſure*)
there ſhall my ſeruant be.
And ſtill if any man loue me,
him loues my father deare:
Whom I do loue to him my ſelfe,
in glory will appeare.
O lighten thou my heart and mind,
that I may now be bold
From faith to faith aſcending vp,
thy glory to behold.
And ſo in Sion ſee my king,
my God, my Lord and all:
Whom now as in a Glaſſe we ſee:
then face to face I ſhall.

O blessed are the pure in heart,
their soueraigne they shall see:
And they most happie heauenly wights,
that of his household be.
Wherefore O Lord dissolue my bonds,
my gyues and fetters strong:
For I haue dwelt within the tents
of Cedar ouer long.
And graunt O God for Christes sake,
that once deuoide of strife:
I may thy holy hill attaine,
to dwell in all my life.
With Cherubins and Seraphins,
and holy soules of men:
To sing thy praise O Lord of hostes,
for euermore Amen.

A Prayer for grace to call vpon God our heauenly Father, least wee become like those vngracious children, which neglect their duetie in that behalfe.

Morning Praier.

O Eternall, Almightie, and most mercifull God, father of our Lord Jesus Christ, for as much as thou hast of thy free grace and mercie, not onely made mee to thy Image, but also adopted mee thy sonne, and hast commanded me as one of thy children to call vpon thee.

Yet considering the weakenesse of my nature to bee such that I know not how to aske as I should, and thou alone dooest know, and effectually wilt

wilt graunt not onely that I desire, but a great deale more then I cã think vpon: my prayer shall be vnto thee my God, that according to thy promise thou wilt powre vpon me thy spirite of grace and prayer, which may with vnspeakable groning make intercession for me, that not with lips onely, but with minde and mouth together I may vnfaynedly, as becommeth a true worshipper in spirite and trueth call vpon thee, the true and eternall God. Graunt I beseech thee most mercifull Father these graces vnto mee, and whatsoeuer thou in thy mercifull prouidence knowest to bee necessary for me and thy whole Church, for my Sauiour Iesus Christes sake, in whose name I pray vnto, further, as he hath taught mee in his holy Gospell: *Our father*

which

which, &c.

A priuate Prayer for the morning.

MY helpe standeth in the name of the Lorde my God, who hath made the heauen & the earth: which alone doth wonderous thinges, and blessed be the name of his maiestie forevermore, Amen.

O Lord God most heauenly and mercifull Father, I giue thee most humble and heartie thanks for all thy graces so freely and plentifully bestowed vpon me, Wherefore blesse thou the Lorde (O my soule) and all that is within me praise his holy name: which forgiueth all thy iniquities, and healeth all thy infirmities: which redeemeth thy life from de-

destruction, and crowneth thee with mercy and compassion: which satisfieth thy longing with good thinges, and protecteth thee from thy youth. For these and all other thy benefites, I praise thee greatly, and giue thee thankes for thy exceeding glorie, euen as it becommeth mee, euery day to preuent the Sunne rising, to bleſſe thy holy name, and to worship thee at the appearing of the day starre.

I doe in like sorte most humbly thanke thee, O Lord my God, for keeping me this night past from the tyrannie and power of Sathan, from the snares and subtleneſſe of our enemies and from dangers both of soule and bodie And further of thy goodneſſe, O Lorde, preserue and keepe me this day from the arrowe that flieth in the day, and from

from the pestilence and plague that destroyeth at noone tide. Open thine eyes ouer me, and be thou to me a mightie protector, this day, a firmament of strength, a couering against heate and parching, a shadow at noone tide, a defence from offending, an assister from failing, a comforter of my soule, a lightner of my minde, and a giuer of health and happinesse in Christ our Lord, Amen.

Another Morning Prayer.

O Lord God and Father, I poore creature which am naturallye swathed in darknesse: durst not lift vp mine eyes vnto thee, that dwellest in a light not able to bee come vnto, were it not that thy deare Sonne Iesus Christ which

which is the brightnes of thy glorie, hath made me way vnto the throne of thy grace, through the shedding of his most precious blood. So now my God I doe acknowledge, how that it is a great benefit, that I which am vnworthy to liue vppon the earth, and that haue deserued through my sinnes to be cast into vtter darknesse for euermore, I haue this blessing to see the light of the day, and of the sun, and to behold the workes of thy handes, with the enioying of the earthly riches, that thou hast stored vs with all.

And for so much as, O God, that thy Sunne shineth aswell vppon the wicked, as the good, and that this outward light is not but to guide our bodies: Graunt O God, to shine vppon me the bright

nesse

neſſe of thy face in bleſſing me, and in lightning my vnder-ſtanding, begetting and ſanctifying me anew: that I may walke in the way of thy commaundementes: and that I may behaue my ſelf in my calling in ſuch ſorte, as all my thoughts, workes, and deedes, may bee to thy honour and glorie, and the edifying of my neighbours.

Thou haſt O Lord, withdrawne mee from the darkeneſſe of Idolatrie, and ignoraunce, thou haſt alſo in our time made ſhine, or as it were lightened againe the faire lampe of preaching of thy Goſpell: but ſuffer mee not, that hauing eyes, I ſee no whit: enlighten O Lord all the parts of my ſoule, and cauſe all that is in me to be employed to render vnto thee all honor and obedience, and that in

my calling thy feare be before mine eies.

And because thou esteemest not to be beloued of vs, vnlesse wee loue our neighbours, imprint in me a faith working by charitie, in such sorte as with hope I may haue a good conscience, not doing to any, but that I would to bee done to my selfe. that I may haue a mercifull heart, and louing, that my entralles bee not shut vp in the behalfe of the poore and needy: that seeing how the figure of this world passeth, I may vse the world as passing through it, remembring my selfe alwayes that heauen is the place of my corporation. Graunt me peace amongst my family, giue blessing to my labours, contentment to my spirite rest and comfort to the poore afflicted and full deliuerance to thy Church by thy

Sonne

Sonne Jesus Christ. So be it.

A priuate prayer for the Euening.

Almightie and eternall God, father of our Lorde Jesus Christ, which together with thy Son and holy Ghost, diddest create man after thy owne likenesse, thou hast made the Moone for certaine seasons: the Sunne which thou hast created, knoweth his going downe, thou makest darkenesse and it is night. wherein men betake them to rest, cease from their worke, and recreate their wearied members, through sleepe, thou art the God framing light and creating darknes.

Unto thee therefore, most

mercifull Father creator of all thinges doe I yelde most humble and heartie thankes for thine inestimable benefits, not onely for keeping and preseruing mee this day, but all my life. O Lord forgiue me my offences, which this day I haue committed and done against thy diuine Maiestie, whether they be secret and vnknowen, or open: whether they were done in my youth, or at any time since: Pardon them O Lord for Iesus Christ his sake, watch ouer me: O eternall Sauiour, least the subtill tempter ouertake me: keepe me as the Apple of thine eye: hide me vnder the shadow of thy wings O Lord that neither by y visions, nor dreames trouble mee in the darke.

In thy name O sweet Sauiour will I go to bed, and giue

giue sleepe to mine eyes, and slumber to my eye liddes, compasse me about, and raise mee againe to the ioyfull sight of to morrow light. And after this miserable life ended, bring me to the beholding of eternal happines, where I may praise thee with thy Saints euerlastinglie, Amen.

Another euening Prayer.

O Lord God, thy people Israell did present to thee morning and euening sacrifices in token of confessing thee, how that thou keepest vs both euening and morning. But what more liking sacrifice can wee offer now then our sorrowfull hearts, and our tongues that doe praise and blesse thee.

Wherefore (Lord) I present myselfe in all humility and reuerence before thy face, beseeching thee that thou wouldest not enter into an account, neither into iudgement with mee thy poore Creature: for bee it that thou looke into the first or seconde table of thy commaundements, thou shalt find that I haue offended thee many wayes: notwithstanding like as the child hath alwaies recourse vnto his father, euen so haue I my refuge and my retire vnto thee, O Lord, that art not lightly angrie: but of great mercy beseeching thee, that by thy goodnes, thou couer my faultes, euen as all thinges are couered by the darkenesse spread foorth ouer the earth.

Alas my God, I know that Sathan goeth about like a roaring Lion: and I do know that

that he is the gouernour of darkeneſſe, and Prince of this woꝛld: but if thou be foꝛ mee, who ſhall be againſt me? it is thou that haſt thouſands of Angels, which are encamped about vs, it is thou that haſt created the hote Sunne, and the ſhieuering cold Moone: it is thou that gouerneſt the whole woꝛld, and doeſt neuer ſlumber.

Graunt me therefoꝛe grace to reſt this night in peace, and not to ſleepe in earthly things, but moꝛe & moꝛe to acknowledge thy goodnes vntill thou cal me to this ſo deſired a reſt, which thou haſt pꝛepared foꝛ vs.

O how ſweete and louing ſhall this awaking bee, when as in our graues wee ſhall heare the voice of thy Sonne to raiſe vs vp againe in a glorious immoꝛtalitie: yet while

we do awaite for this last comming we recõmend our selues vnto thee, O heauenly Father, the peace and preseruation of thy Church, superiors, magistrates, and all those that haue neede of thy succour: beseeching thee, that in this eldnes of the world, wherein all kingdomes of the worlde doe shake, that thou wouldest bee the stay of thy people, and in stead of so many sorrowfull dayes, and yeares, as we haue seene, we may behold some rest in the middest of thy Church: raise vp dayly (O Lord) some foster Father, and also some retiring place for thy children, that no violent oppression ouerwhelme them, and that for thy sonnes sake, in whome I trust, and vpon whom I rest my selfe: So be it.

A Prayer for the forgiuenes of sinnes.

O Lord our God for so much as thou art not mercifull but to those that feele their sinnes, and acknowledge them, beholding with thy mercifull eye, the sorrowfull and broken heartes: I do fall down before thy face cõfessing and acknowledging that I haue offended thee, not onely that I am conceiued in sinne and a poore child of Adam, but also through so many vaine thoughts, distrusts, and many euill mouings and desires, that fight against thy word and holy will: so that if all the men in the world, absolue me, I know that I haue to do with thee, because it is thou that triest the heartes, it is also a-

againſt thy law, that we poore creatures ſinne, thou therefore art alwaies iuſt, and I vniuſt: thou art pure and cleane, and I am defiled frō my mothers wombe, and my ſinne maketh me abhominable, but cleanſe me Lorde, thou art the God, and none the like: which onely art God the ſauiour, farre paſſing aboue our ſinnes, and purging them with this ſweet Iſop of the bloud of thy ſonne Ieſus Chriſt.

Now for as much Lorde as the totall ſumme lyeth in the feeling, (as is fitte) graunt me grace to feele in good earneſt not onely my wretchednes and to be touched there into the quicke, to humble my ſelfe before thee: but alſo giue me feeling and true aſſurraunce of thy grace, and of the forgiueneſſe of my ſinnes, by thy holy ſpirite, that my

ſorrowfull ſoule may reioyce in thee, and this free and ſonlike ſpirite may driue away frō me the ſeruile feare and horrour of thy iudgements, and that thus being comforted, I may declare thy bleſſings, and praiſe thy mercies for euer.

A thankeſgiuing for the remiſſion of ſinnes: out of the 103. Pſalme.

MY Soule praiſe thou the Lorde, and forget not all his benefits, which forgiueth all thine iniquities, and healeth all thine infirmities, which redeemeth thy life frō the graue, & crowneth thee with mercy and compaſſion: which ſatisfieth thy mouth with good thinges: And thy youth is renued as the Eagles

gles.

The Prophete reciteth here sixe great blessings of God, *for the which all christians are bound to praise this good God with al their hearts.*

THe first benefite is, that all our sinnes are forgiuen vs, through his diuine clemencie, that commeth to passe, because that Christ charging vpon him our miseries, by the oblation of his verie precious selfe, hath reconciled vs, and is our true mediatour and sacrificer.

The second benefite is, that the infirmities that remaine in vs, namely since this reconciliation, be they of body or of spirite are healed: because that our sinnes are not imputed vnto

vnto vs, and that in our infirmities God ſheweth his ſtrength and power, in ſuſtaining vs.

The third is, hee redeemeth vs daily from many miſchiefs and daungers of death, for this nature is ſo fraile, as we ſhould fall euery moment into the graue, if God did not hold vs vp.

The fourth is, that he doth couer vs with his graces, and with his mercy he doth crowne vs, making vs to feele it mightily, & by the ſame doth bleſſe & exalt vs, in ſteade of deſtroying vs.

The fifth is that hee doth ſatiſfie vs, and giueth vs that is ſufficient, a thing that is ſpecial to the children of God: for God is not a niggarde in his gifts: But as concerning vs, the moſt parte are neuer contented: ſo that contentation

on is one of the great blessings of the Lord.

The first benefit is this, renewing, and this commeth vnto vs by Christ, in whome wee be made new creatures, and in whom we shall receiue a new and lasting life.

O how then hath the soule which feeleth such benefites, good cause to bless and praise the Lord.

A meditation and prayer concerning the trauelles of this life.

MAn that is born of a woman is of shorte continuance, and full of trouble, and is borne vnto trauaile, what trauaile? The wise man saith: I haue giuen my heart to search and finde out

out wiſedome, by all thinges that are vnder the Heauen (this ſore trauaile hath God giuen to the Sonnes of men to humble them thereby.) **And ſure he that will trauaile to ſeeke wiſedome, bee it by day or by night, by ſea or by land, in winter or ſommer he ſhall ſee that aboue him & vnder him, that ſhall humble him**

For man is not to trauaile as a beaſt without conſideration of the great mercy of God that hath made him a man, and which is more, a Chriſtian, and not onely ſo, but hath made al his creatures to ſerue him, to his preſeruation: which with the leaſt of them might haue deſtroid him before this day.

Wherefore let vs not onely be thankefull vnto him for all thoſe ſpirituall and temporall bleſſings, but alſo that it hath plea-

pleased him to send his onely Sonne into this worlde to suffer on our behalfe all the miseries of this life, which in the state of extreame baseneſſe trauelling from one region to another to preach the Gospell of the kingdom of heauen suffered (no doubt) the sundrie infirmities of our mortal life: For passing through Samaria, hee was wearie by reason of trauaile, and rested him on Jacobs Well.

Thou O Lord, which art the way, the truth, and life, thou hast promised in thy holy Scripture, that they which put their trust in thee, looke for helpe at thy handes, and take thee for their mightie defender, and strong castle, shall be preserued harmeleſſe, and walke in al their iournies safely, and without daunger: for thou thy selfe wilt take charge of

of them, and shadow them vnder thy wings, so that no euill shall come vnto them.

Be thou vnto mee a faithfull companion as thou wast to Iacob the Patriarch, trauailing into Mesopotamia, and descending into Egypte: yea as thou didst send thy holie Angell with Abraham and Tobie, and with other thy faithfull seruantes, to make their iourney prosperous: so thou wilt sende thy blessed Angels with them that wholly depend on thee, and with strong faith cõmit themselues to thy most mighty protection, which shall safely keepe them in all their waies.

Be thou with me night and day, that no hurt light vpon me: defend mee both from iniurie of cold, and vehemencie of heate, and from all enemies deliuer me: For the daies of my

my pilgrimage are but shorte, yet be they full of misery and trouble: I am a straunger and wander out of my true countrie, I beseech thee therefore giue me grace that I set not my mind on this world, but to lift vp my eyes to heauen, and desire a better, that is, a heauenly countrie.

For my helpe is from the Lord which hath made both heauen and earth, he will not suffer my foote to bee moued, and hee that keepeth Israel will not sleepe, the Lorde defend mee from all euill, the Lord preserue my soule, the Lord blesse my comming in and going out, both now & euermore,

Amen.

A Prayer and meditation before the receiuing of the holy Cõmunion.

O Eternal, almighty and moſte mercifull father, which of thy tẽder mercy to thy childzen, haſt alwayes fedde them with ſpirituall and heauenly foode, feeding to bleſſed immortalitie, which is the bread of life. And this bread of life is thy Sonne, as it is written: John 6. v. 35. I am the bread of life which came downe from Heauen, he that commeth to me ſhall not hunger in any wiſe: and hee that beleeueth in mee ſhall neuer thirſt, and the breade which I ſhall giue is my fleſh, which I will giue for the life of the world.

O most ſweete bread heale thou my ſicke ſoule and feeble heart that I may taſte the ſweetneſſe of thy loue, heale me of all mine infirmities, that I delight in no faireneſſe beſides thee,

I do acknowledge, O Lord that I am not worthy the leaſt of all thy mercies, and moſt vnworthy to receiue thee vnder the roofe of my ſoule by participating thy moſt precious body and bloud.

For horrible are the ſinnes wherewith I am defiled, woe is me Lord for I am a man of polluted lippes, and dwell among people that haue vncleane harts.

And yet againe, my hart is wonderfully lightened when I call vnto minde that thou, the deare Sonne of almightie God, cameſt not into this worlde to call the righteous,

but

but the ſinners to repentance. for they that bee whole need not the Phiſition, but the ſicke.

I humbly therefore beſeech thee O Lord by thy holy ſpirit to worke that in my hearte which I cannot worke in my ſelfe, of my ſelfe. Though I can trie for my bellie meate, from meate: and for my purſe coine from coine: Yet can I not proue and trie my conſcience, ſo full of blindneſſe and ſelfe loue am I. And yet this triall is required, and muſt bee had of true communicants.

I beſeech thee therefore giue me grace, that afore I preſume to come to the participation thereof, I may examine my ſelfe, by calling my ſinnes vnto minde, ſearching out my wayes, and confeſſing my ſinnes, I may by heartie repentance returne vnto thee my

my Lord, least otherwise by concealing my sinnes with Judas the traytor, I eate the breade of the Lord against the Lord.

Poure into mee a true and liuely faith, that I neuer mistrust thy word annexed to thy Sacramentes, which promiseth vnto mankind the remission of sinnes: for to eate and drinke with the mouth onely is to no purpose. But faith must come thereunto and apprehend the worde, with the promises annexed, for they are the grounds and principles of this Sacrament.

So that whosoeuer giueth credite to the wordes. Which was giuen and shed for you, in the remission of sinnes: the same man hath that which is promised by them, namely, eternall life and saluation, for where the remission of sinnes

is

is there likewiſe righteouſnes, life, and ſaluation is.

O Lord ſtrengthen my faith, and helpe me ſo to vſe thy holy Sacramẽts, that my weaknes may be helped, true loue and charitie increaſed, my ſinfull life amended, and my ſoule comforted through Chriſt my Sauiour, to whom with the Father and the holy ſpirit, be aſcribed all honour, power, and glorie for euer.

A thankeſgiuing after the receiuing of the holy Communion.

AS thou haſt (O Lord) giuen mee the pledges of thy loue, euen thy holy ſacraments: And as thou haſt giuen me faith effectually to receiue thẽ, ſo (good Lord) giue me thy bleſſed ſpirit and

and grace to be hartily thankfull, least I bee like vnto the nine vnthankfull Leapers, which our Sauiour cleansed.

But rather let mee follow the wise counsell of Iesus the sonne of Sirach, 32. ver. 14. Aboue all thinges giue thankes to him that made thee, and hath replenished thee with his goodes. And what are these goodes? Euen all that I haue or may haue, eyther temporall or eternall, either within mee or without me, aboue, or beneath mee, all is the Lordes, and of his mercie I haue them.

For this blessed meate, (which thou hast in thy great mercy left to thy Church, and to me as one of thy members) doth truely witnesse that my body sprinckled with the vertue of thy quickening flesh, as it were with celestiall dewe, shal

shall rise againe vnto immor-
talitie and euerlasting glorie.

O most precious and hea-
uenly treasures, more to be de-
sired then all the faire golde
and pearles in the world.

Let me neuer doubt of the
forgiuenes of my sins, which
thou assurest me of by thy bo-
die and blood in thy holy coue-
nant, concluded in thy last
supper, by ỹ breaking of bread,
& giuing forth the cup to thy
chosen disciples, & by them to
as many as are incorporated
into thy Church.

So that no tribulation, nor
anguish, nor persecution, ney-
ther hunger, nor nakednesse,
neither perils, nor sword, ney-
ther death nor life, may sepe-
rate me from my head, where-
upon being made fast by this
holy Sacrament receiued, I
as a louing member doe de-
pend.

And I beseech thee O Lorde, at my resurrection from death appoint me a place at thy heauenly table, where I may tast the new wine in the kingdom of thy Father, abiding with thine elect Angels and blessed Saints for euermore, Amen.

Comforts against death, taken out of many ancient Doctors.

IT is not without reason the great Philosopher Plato saith: That the life of a wise man ought to passe in continuall meditation of death. For we shall indeede auoide a number of offences, if we haue in remembraunce our latter ende, and the estate of this life, which is so short as it is said Eccles. 7. Now it is a strange thing to consider the blockishnesse

neſſe of men in this caſe, which by dayly experience do ſee that they muſt die, they ſee also that our bodies are not made of Iron, or ſteele, but of a weake and variable ſubſtance: And yet neuertheleſſe they diſpoſe not themſelues vnto their end, neither make any prouiſion for thoſe thinges which concerne the time to come. The beaſtes herein do paſſe vs as Ieremie ſheweth in the 8. of his prophecie, for by the ſky the Stoorke knoweth the ſeaſon of the yeare, and the Turtle, and the Crane doe marke what time is fitteſt for their comming, and all theſe birdes do well know, that it will not be ſummer alwaies, and that winter will come. but men doe not marke the iudgements of God, but ſleep in the world as if they ſhould neuer remoue.

It is a thing very certaine, that we must al die seeing that wee bee all sinners, and that death is the reward of sinne, as Saint Paule writeth in the 6. to the Romaines. True it is that the scripture setteth downe vnto vs, three kindes of death, the one in the sundering of the soule from the body, with the destruction of the earthly bodie vntill the generall resurrection. Another is the death of sinne, as it is often said, that men that are nourished in their sinnes are dead, and Iesus Christ speaking of those that knew not God, said, let the dead burie their dead. The third is called in the Apocalips, the seconde death, sometimes the eternall death, whereunto the wicked shall be condemned at the last iudgement.

Now albeit that the Paganes

ganes, seemed to haue spoken somewhat to the purpose concerning death. Yet so it is that two thinges haue made them vncertaine in this matter, and vnprouided of sound consolation: the first is, that they neuer well vnderstoode the cause of death, neither the remedie therof, the one whereof was by the fall of Adam, the other giuen by Iesus Christ.

Moreouer they neuer vnderstood the spring of true life that lieth in God, and in the beholding of his face, whereof the children of God shall after the resurrection be the beholders both in soule and bodie. Albeit Adam before his sinne, was created according to the bodie of the dust of the earth, yet indeede so it is, that if he had not sinned, the diuine vertue and image of God had swallowed vp in him all cor-

ruption, and defended him a-gainſt death, in ſuch ſorte, as without griefe, when it had pleaſed God, hee ſhould paſſe into heauenly life: But his wilful tranſgreſſing made him with his poſterity, ſeruile vn-to death, ſo as he had receiued for him and for his, a moſt bleſſed condition, if he had not ſinned. And in aſmuch as Adam was not ſtraight way puniſhed with death for his ſinne, it was the mercy of our good God, whoſe will is to preſerue mankind, in the mean time puniſhing ſinne, for that Adam, and all his race, were and are of one mortall condi-tion, full of labour and miſery.

We doe alſo ſee the pittifull entrie that we doe make into the worlde, caſting foorth a thouſand grownings & ſighes from our firſt arriuall into the world.

Further-

Furthermore euery one will confesse that death is the most fearefull thing that can happen vnto man, because it doth represent vnto vs the terrible wrath and anger of God against vs, and also the miserable taking away of our life, which naturally aboue all thinges wee desire to keepe: And therefore the wise men of this worlde haue often times endeuoured themselues to search out comforts, to asswage and sweeten the bitternes of death, that it might not seeme so terrible vnto vs. But those which drewe them not out of the word of God, had nothing certaine, finding almost none other resolution but this, that wee must patiently suffer that which is ordained for vs by an irrenocable arrest.

Many of the Heathens be-

ing endued with a knowledge somewhat higher then the rest and affirming the immortality of the soule, holde this for a resolution, that in the other life, the state of good men shall be happie, seeing that here below they bee ordinarily subiect to many miseries: we must needes graunt this much, that by the temporall and present state of men in this world we cannot iudge of their happinesse and felicitie: But rather contrariwise, those which doe prosper most in worldly thinges die oftentimes like bruit beastes, having their soules buried as it were in the cares and considerations of worldly matters: yet there is this difference, for eternall death and damnation is reserued for them Psal. 49.

And because ỹ end doth crown the worke, therefore though

man

man in this world be endued from God, with many ſingular good gifts, yet doth perſeuerance and all other vertues moſt clearely appeare euen at the point of death, and when the ſoule is ready to depart out of the tabernacle of this bodie,

Therefore as our wretched nature hath brought vs to one like condition of death: ſo doth the grace of God make the difference, that the one, to witte, the vngodly die to their deſtruction: and the other which bee the children of God, guided by his ſpirite and by his word, doe die for to liue more happily, ſo that their death is precious before God? Then let vs ſay that which is ſaid in the 23. Numb. I praye God I may die the iuſt mens death. Which are aſſured, as Job ſayeth in

the 19. Chapt. That one day they ſhall ſee God in their fleſh.

This was the cauſe that men were wont to burie their dead with a ſpeciall care. For as men locke vp their apparel in a cheſt, meaning to weare them againe, euen ſo are the dead bodies buried, in hope of a certaine riſing againe. Certes wee ought greatly to wiſh for that happie time, wherein (as Chriſt reaſoneth againſt the Sadduces) wee ſhalbemade like vnto the holy Angels, in perfect happines, and pureneſſe of life and conuerſation: then ſhall bee the full accompliſhment of our redemption, when we ſhall be gathered there together where there is neither heate, nor cold, hunger, nor thirſt: but euerlaſting bliſſe in all eternity.

But to whome is death ſweet

ſweet, but to thoſe that labour and are heauie laden, the hireling is glad whē he hath done his daies labour: ſo then is death pleaſant vnto the afflicted: But the remembraunce thereof is bitter vnto thoſe who ſet their whole delight in the tranſitorie thinges of this world.

But the chiefeſt thing is, that we work while it is day, and learne to knowe God, while wee liue in this vale of miſerie, ſith that in his knowledge conſiſteth our ſaluation and perpetuall happines. Oh what comfort findeth the faithfull ſoule in theſe words which Chriſt vſeth in the 17. Chapter, verſe 24. of Sainct Iohns Goſpell. Father, I will that thoſe that thou haſt giuen me, be with mee euen where I am. When therfore in time we thinke on theſe things, death is

is not so terrible vnto vs.

It falleth out that they which haue pleasant cogitations and sweete discourses in the day time: at night happely they haue pleasant delightsome dreames, but those which doe touse and tosse in the troublesome thinges of the world, their dreames are commonly full of vnrest and vnquietnes, such shal be the death of those that busie themselues all their life long, only in these earthly thinges, which are but troublesome trifles: and as sayeth Saint Augustine, what is death? it is the forsaking of this earthly bodie, and the riddance of an heauie burden, prouided alwaies that another burden more daungerous, which is sinne, doe not ouercharge vs Therefore as Saint Paul sayth, Phil. 3. v. 26. 21. Our conuersation must

be

be in heauen from whence wee looke for our Lord Ieſus, who ſhall chaunge our vile bodie, that it may bee faſhioned like vnto his glorious bodie according to the working, whereby he is able euen to ſubdue all thinges vnto himſelfe. **Oh the great goodnes and mercie of our God, who offereth vs life which we haue not deſerued, and kæpeth death from vs, which our ſinnes haue worthely procured. O what a marueilous light is the word of God ſith it doth light vs euen in the graue, and maketh vs to ſee life euen in the middeſt of death.**

Now therefore Gods children feare not death, but as Saint Cyprian writeth in an Epiſtle to the Martyrs and confeſſors of Ieſus Chriſt. He ỹ hath once vanquiſhed death in his owne perſon doth dayly vanquiſh

vanquiſht and ouercome in his members. So that Chriſt Ieſus is not a beholder onely of our combate, but hee helpeth and aſſiſteth vs alſo in time of neede: and as this good Doctor hath in a Treatiſe which he made of mans mortalitie: It is for a man that will not goe to Chriſt Ieſus to bee afraide of death, and not to go vnto him, is to be vnwilling to raigne with him. What trauailer is he which hauing paſſed through many daungers, reioyceth not when hee approcheth neare vnto his owne Countrie? who is hee which will not willingly depart out of a ruinous houſe readie to fall vpon his head? what pleaſure can we take in this tranſitorie world, which each day drawеth nearer to ende then other, where the pleaſures we receiue, are nothing to the paines

we

we ſuffer, and our delightes do coſt vs ſo deare?

What other thing is this life, but a perpetuall combat, and daungerous fight, where we are ſometimes hurt with enuie, ſometimes with pride and ambition, now wounded with one vice, now with another, beſides the ſodaine aſſaultes of ſundrie diſeaſes, which daily threaten death a thouſand manner of waies: who will not then ſay with Saint Paule. Phil. 1. ver. 23. I deſire to be looſed, and to bee with Chriſt? Wherefore do wee daily pray, let thy kingdome come, but for the great deſire we haue to ſee all thinges accompliſhed in the other life:

Now as Saint Ierome doth at large declare in his funerall Sermon of Nepolitan written to Heliodore: if the Pagans and Heathen did in the

the losse of their friends not yeelde ouer themselues to sor-row and griefe, but did mode-rate and maister their affecti-ons, with this bare and sim-ple consideration, that we are mortall and subiect all to death: wherefore then shoulde wee, which are Christians & other-wise taught, so bitterly lament and sorrow for the death of Gods children, whome wee know to be most happie, dy-ing in the Lord, for that they shall rest from their labours, and shall raigne with Christ Jesus in the kingdome of h s father for euermore? Christ Jesus lamented the death of Lazarus, and Saint Paul in his Epistle to the Thessalonī-and doth not altogether for-bid ꝑ mourning of our frindes death, but hee wou d haue vs to behaue our selues therein more vertuously then the hea-then

then, and keepe in our mourning a greater moderatiõ, for ỳ hope we haue of life to come.

It is not for vs Christians so to lament men that wee should seeme to mistrust God. And as saith Saint Cyprian, why should wee put on our blacke mourning apparrell, when our brethren are clothed with these ioyfull white robes in the blessed kingdome of our Lord: Let vs therefore be sory for them as absent, and not as dead, and as men not lost but as those which wee hope one day againe to see, alas, the thinges of this world are rather to be lamented.

We reade of Xerxes, Lord Generall and chiefe conductor of a great and mightie Armie, one day beholding from the top of an hill his soldiers which were an infinit nũber. & seeing so many men, he begã of tender

tender loue and compassion to weepe, considering that a hundred yeares after, there would not one of them be left aliue.

But if a man might ascend on such a mountaine, that he might discouer the infinite sinnes which are in the world, the murthers that are committed, the theftes, the subtile sleights which there are practised, and behold the townes Citties, whole kingdoms, and common weals which are ransacked and brought to vtter ruine and destruction. And consider the sundry sortes of diseases that there doe raigne: Alas what occasion should he haue to sigh and sob, and in griefe of heart to shed many bitter teares?

We see not in our selues the changes that happē vnto our persons, first in our infancie, then in our youth, then in our full

full age, laſt of all in our olde age ſtealeth on with creeping ſteppes. Which is a diſeaſe of it ſelfe bad enough. And yet are there a thouſand more beſides, which continually vexe our bodies, and finally doe make an end of vs.

Then that which we ought to doe, is to miſlike of this life, which is but a vapour and a ſhadow of true life, a trauelling and a fraile life, that we ſuffer Chriſt to raign and liue in vs, to the end that by him wee may haue euerlaſting life, the which onely deſerueth to be eſteemed and called a life.

A comfortable praier againſt the paines of death.

ALas when ſhall I come before ỳ face of my God, and when

when shall I haue my abiding in his house, how long shall I be in this exile, whereunto for sinne we were banished: but how shall a sinner stand before this great God? how shal this poore flesh get vp into euerlasting Paradise? But praised bee my God who hath giuen vnto mee so great an assurance in his holy word. Blessed bee God which hath ordained for vs this good ladder, by ꝑ which we ascend vp into heauen to wit, Iesus Christ, so that which was to vs impossible, is possible to the beleeuer.

Therefore looke not, O Lord into the manifold sinnes that are within mee, but rather remember that I am thy creature, and the worke of thy hand, I am vnworthy to bee called thy childe, but it hath pleased thee to bee my father, thy will was that thy son Iesus

sus should come downe here below to vs, to make vs ascend vp to thee, I feare not then death, seeing I haue life with mee, thy sonne hath destroid death for al those which do beleeue in him.

And albeit that this bodie be gnawen with wormes, yet the soule goeth forthwith into rest, and the bodie waiteth the resurrection: I do desire therefore to die to behold thy face, and willingly leaue this life to be with Christ.

O my God, if the simple sound of thy word, which I heare on earth doth cause my soule to liue already, what life and what countenance shal I haue there on high? when I shall receiue it in my heart: seeing thy glorie, and being in so blessed a company.

Open vnto me then (O Lord) the gate of thy kingdom, make

me

me to heare thy ſweete voice, which was prepared for the Theefe on the croſſe. To day ſhalt thou bee with me in Paradiſe. Alas Lord, I am vnworthy thereof: yet thy mercie giueth me aſſurance. Grant me alſo (O Father) ſtrength to perſeuere, giue me daily this deſire of the life to come, for if wee bee ſo much affectioned to this earthly life, that is but for a day and full of miſeries, with what feruent deſire ought I to wiſh for that glorious life, which thy Sonne Jeſus hath purchaſed vs.

A briefe exhortation *meete to bee read in the* heauie time of Gods visitation, made by I. Foxe.

Although I do not doubt, but hee that hath laid this crosse vpon you doth also minister to you sufficient strength and patience to beare the same: and that you like a good soldier forget not the voyce of your Captaine which saith, that in patience you must possesse your soule: yet notwithstanding for as much as flesh is weake, and that it is our duetie which bee here about you, one of vs to exhort another so long as we continue together, I thought it my part to moue and desire you, for the Lordes sake

sake, to take it quietly whatsoeuer the Lord shall send, whether it be life or death. If life, not to thinke your selfe more happie thereby: nor yet vnhappie though death doe come. For happie (saith the scripture) yea and blessed bee they that die in the Lord. And S. Paul counteth it aduauntage for him to depart hence, desiring to be dissolued and to be with Christ. So you likewise let not your flesh shrinke at the remembraunce of death but reioyce rather, and with a Christian courage take vppe your Crosse, following your captaine Christ, the conqueror of death, which went the same way before you. And though ye cannot follow him in like innocencie of life, yet take the benefits of his death, and embrace his promises boldly, which promiseth to all that

that beleeue in him, neuer to die but to haue euerlaſting life. For therefore died he, to take away both the ſting and feare of death, and to deſtroy him which hath the Empirie of death, that is the deuil. Hauing therfore theſe ſo plentifull promiſes of the ſcripture, let vs not ſhrinke. And though the nature of fleſh is commonly to ſhrinke at death, yet this nature is to bee ſuppreſſed (as much as may) by the power of Gods ſpirite, and by the meditation of his holy promiſes: following (as I ſaide) the enſample of the holy Apoſtles, who whether they liued or died, their death was to them a lucre, their life was to them nothing but Chriſt: So let vs thinke in our ſelues likewiſe, that whether wee liue or dye, Chriſts we are, and euer ſhall

be which neuer dieth, but liueth alwaies: And so shal they which liue to him.

Thus then hauing and hearing now the Gospell and the promises thereof so long time preached vnto you, learne now therefore to practise that which you haue heard. And as you knowe the grace of God in Christ his sonne to be great and comfortable, so now labour to apply the same and to exercise it vpon your selfe: whereby like a good scholler now you may declare by your doing, what you haue learned by hearing.

And thus being armed with the power and strength of Christ, passe thorow this storme, be it neuer so rough and sharpe to the flesh, hauing before your eyes so many examples of good men which passed the same way before you

you, as ỹ Prophets, Apoſtles and Martirs of Chriſt, who in their extremities paſſed through greater torments, ſome racked, ſome torne in pieces, ſome ſawen a ſunder, ſome ſtoned to death, ſome hanged by one member, ſome by another, ſome broiled vpon coales, ſome burned with flaming fire, which they notwithſtanding abide with patience. But eſpeciallie caſting vp your mind and beholding the death of Chriſt, learne thereby to die and not to feare death, nor to murmur againſt God. For if he did abide a ſmarting paſſion, and that in his middle and beſt age: think your ſelfe not better then he. And if his death be a remedy to our wounds, and victorie againſt our death (as in deede it is) then enioy you your victorie, giuing thanks to Chriſt

therefore. Thirdly, if he being innocent, yet was content to die, and so died as neuer any died in the like case, but hee alone. Then compare with his innocencie your manifold deseruinges, and suffer willingly that, which you haue deserued wilfully, considering with your selfe, that whether now or hereafter it shall please God to call you hence, you are not alone. How many are gone before you? How many shal go with you whensoeuer you shall depart? and how many shall follow after? And that of all ages and of all sorts of men. For what is the estate and condition of all men but meere mortalitie? That is to say, not so soone borne to this worlde as dead to God. And what doth it skill then when a dead man dieth, which is dead already before hee beginneth

ginneth to die, whether he die ſooner or later? as all men bee which bee borne of Adam. For where Chriſt ſayth in the Goſpell, let the dead goe burie the dead: what meaneth he, but that we ſhould vnderſtande thereby no difference to be betweene them that bee dead, and them that be aliue, as touching God. Wherefore I exhort you (deare brother) let not this death any thing diſmay you, which is but bodily, and not to bee regarded: but rather conſider and weigh the true death in deed which is the ſeparation of man from God his creator. And this death as it is horrible, ſo it is to be feared in deed as witneſſeth the Goſpel, ſaying: Feare not him that onely can kill the bodie, but feare ye him which both can kill the bodie, and caſt the ſoule

into hell fire. But Christ bee praised who hath taken this death cleane away from you. As for the bodily death, seeing it is a separation not from the fauour of God, but onely from the fruition of this present worlde, it hath nothing greatly to bee feared, but rather to bee embraced with thankes, at the least with obedience, when so euer the hand of the Lord doth send it. For if it bee true that Saint Iohn saith, hee that loueth God perfectly cannot loue this worlde: so true it is againe, that hee which hateth this worlde truely, cannot greatly feare death. Wherefore consider this bodily death as it is, to be (as I said) a separation of man from this worlde onely, and not from his God. For neyther is hee any thing nearer vnto God that is aliue, neither he

he any thing further of, which is dead, but rather nearer then the other, witneſſing the holy Apoſtle: while we bee in this body (ſaith he) we are ſtraungers from God.

Although it cannot be denied, but as all other puniſhment is grieuous, ſo death inflicted of God for ſinne, cannot be pleaſant to the nature of man: neither yet contrarie ought to be paſſed ſo little vpon, as many deſperate ruffins be wont to doe, which for light trifles aduenture their liues, neither ſticking at ſinne, nor fearing the due puniſhment of God for the ſame: yet ſeeing the ſame God againe of his owne moſt tender mercy hath prouided a remedie for this our deſerued death, through the innocent death of his ſon our ſauiour, let vs therefore not ſo much be terrified by the

one as comforted by the other. Briefly to conclude, & though these promises were not so amply and so certainely set forth in scripture to vs, as they bee, or if I should now haue to doe with some prophane gentile, or Philosopher, knowing nothing but bare naturall reason, what would he say vnto mee thus reasoning with him? as if I should aske him being a man stricken in age and neere to death, if he might begin from his first youth, his young yeares againe, to abide al the troubles, perils, plunges, cares, and sorrowes, which he vnto that day had suffered, whether thinke ye, he would take the offer of life, with that condition or no? Certes I suppose not: And why then should life seeme so sweet, which a man would refuse to haue, though

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he might, drawing ſuch rages and cares with it as it doth in all eſtates? Moreouer to reaſon what may bee ſaid in this matter further, I pray you what doth a man loſe by death? ye will ſay, peraduenture it doth depriue a man of his life: But firſt let vs ſee what life is. For if true life be to liue in the fauour of God, certaine it is that of this life no bodily death can depriue vs, through Jeſus Chriſt our lord. Again if it take from vs this life of the body: So alſo doth it take from vs the feare of death, and all pangues of ſickneſſe, ſo that wee ſhall neuer need to be ſicke, nor to feare death any more. Moreouer, ye will ſay, it doth depriue vs of this beautifull light of the pleaſant firmament: So it deliuereth vs alſo from night and darkneſſe of ẏ earth. It taketh vs away

from the flourishing spring and pleasant Sommer. So also it taketh vs away from the sharpe winter and all bitter stormes. It taketh a man from his friendes and kinsfolkes: So also it doth from all his enemies and slaundering tongues: It plucketh you from wife and children: Adde also from all the griefes and sorrowes that happen by wife and children, in seeing those euils which many times happen vnto them. And though it pucke you from wife and children, yet it bringeth you to your father and mother, and to all your brethren in the Lord, which are gone before, where ye also shal receiue your wife and children againe. It taketh away your eating and drinking. So it doth your hunger and thirst. It plucketh you from your goods and possessions

ſeſſions, that is to wit, from corruptible and tranſitorie goods, to riches heauenly and euerlaſting: And what loſſe is that I beſeech you? Finally conſider with your ſelfe, not from what or from whence, but to what things, and whether it doeth tranſport you. For what doth death els (but as a man woulde ſay) ferrie ouer a man from the banke of miſerie to the garden of Paradiſe: from this world to the land of glorie, and to the kingdome of life. Of which kingdome Daniel in his 7. Chapter ſpeaketh, whoſe words be theſe. Then iudgement ſhall ſit that all power may be taken away, and troden downe and periſh for euer, but the kingdome and power, and maieſtie of the kingdome, and of all rule vnder heauen, ſhall bee giuen to the people of the

Saints

Saints of the higheſt, whoſe kingdome is the kingdome euerlaſting, and all kinges ſhall bend and bowe to the ſame. Which kingdome God graunt to you and to vs all, through Jeſus Chriſt our Lord, Amē.

And this hitherto that I haue ſaide, for putting off the feare of death, may ſerue in like ſort to the putting away the feare of ſin. For he which hath deliuered vs from the one, hath alſo deliuered vs from the other. So that one price payeth for both, that is the bloud of Jeſus: which bloud with the ſame vertue as it vanquiſhed death, with the ſame alſo it vanquiſhed ſin: for what is death but the effect & operation of ſinne: or what is ſin, but the agent or cauſe of death. So that the cauſe being taken away, the effect muſt needes follow. Likewiſe the effect

fect being taken away, the cauſe hath nothing to doe to all ſuch as be in Chriſt Jeſus. Be ſtrong therefore and bold (deare brother) vpon this your victory againſt both your enemies, aſwell ſin, as death. To the obtaining of which victorie nothing elſe is required of your part, but onely to beleeue in Jeſus the Sonne of God. As nothing els was required of the Iſraelites, being ſtricken with fierie ſerpentes, but onely with their eyes to looke vp vnto the ſerpent hanging vpon the tree. So you in beleeuing onely in the Son of God, crucified for you, ſhall not periſh but haue euerlaſting life. For your faith onely in Chriſt iuſtifyeth, & nothing els according to ỹ ſcriptures. For if thou beleeue (ſaith the Apoſtle) with thy heart and do confeſſe with thy mouth, that

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the Lord Iesus died for thy sins, and rose againe for thy righteousnesse, thou shalt be saued. Rom. 10. And againe, the righteousnes of God (saith Paul) is by the faith of Iesus Christ: in all and vpon all that beleeue. Rom. 3. Againe hee that hath in himselfe no good workes, but onely beleeueth in him which iustifyeth the wicked, his faith is reputed vnto righteousnesse. Rom. 4. Againe, for that which was impossible to ỹ law to doe, in as much as it was weake because of the flesh: that performed God, and sent his Son in the similitude of sinfull flesh, and by sin damned sin in the flesh, that the righteousnes required of the law might be fulfilled in vs. Rom. 8. and Rom. 4. Therefore by faith is the inheritance giuen, as after grace, that the promise might be

be firme and ſure vnto all the ſeede. &c. This faith hold you faſt, and pray to God to increaſe it: bee it neuer ſo little with a good deſire to haue it more, it ſhall ſuffice vnto your ſaluation. And thus as I haue exhorted you (deare brother) not to dread the violence of death (which death being in the hands of God, whether we ſhall liue or die is vncertaine vnto vs) ſo I exhort you likewiſe not to feare any ſinne, be it neuer ſo great in your conſcience. For in few wordes to end and to conclude, what ſin is it that you need to to feare? what or how great ſo euer it bee, ſeeing the firſt man that euer entred into Paradiſe, was both a notorious thiefe and a murtherer, to whom for his faith, ye know what was ſaid of the Lord Jeſus: This day ſhalt thou bee with me in

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Paradise. The same Jesus with euerlasting glorie bee praysed for euer. Amen.

A praier to be said ouer *children, visited by Gods* hand with sicknes, in this sorrowfull time of Gods, visitation.

O Mercifull Lord & Sauiour Christ Jesus, the onely begotten Sonne of the liuing father redeemer of all men, through all ages, whose nature is tender and pittifull, not onely to the strong and stout, but also to the weake and simple, as babes, infantes and children: we hartely desire and pray thy glorious Maiestie for this childe or infant, which hath not the capacitie to pray for it selfe,

ſelfe, lying here in paines and panges of ſorrowfull ſickneſſe, beſeeching thy grace that with the ſame pittie wherewith thou ſufferedſt the babes and childzen to come to thee in the Goſpell, and laidſt thy bleſſed hands vpon them, thou wilt alſo reſpect with the ſame eyes of compaſſion, and conſider this ſilly childe ſore grieued with ſickneſſe. Grant we beſeech thee, that as it beareth, & here sheweth the image of ſinfull Adam, by ſuffering for ſin, ſo it bearing the liuely image of thy heauenly gift, may by thy grace be deliuered and helped from that which now by nature it ſuffereth. So that like as it is with vs partaker of thy holy Baptiſme, ſo it may alſo with vs be partaker of thy help and conſolation. And for ſo much as the paines of the ſame poore

childe

childe seeme grieuous and vehement, we beseech thee so mitigat the vehemency therof, that by the believing of it, we also may bee comforted, dealing with it according as it shall seem good to thy diuine wisedome, whether by death to call it, or by life to restore it, so that whether it go or tary, it may be thine, and at last with thine elect be made partaker of that blessed resurrection, when thou shalt appear, to whose maiestie be praise, thanks and glory for euer and euer Amen

¶ Here followeth the Letanie, to bee vsed vpon Sundaies, Wednesdaies, and Frydaies, & at other times.

O God the father of heauen: haue mercy vpon vs miserable sinners.

O God the father of heauen haue mercy vppon vs miserable sinners.

O God the ſon redeemer of the world: haue mercy vpon vs miſerable ſinners

O God the Sonne redeemer, &c.

O God the holy Ghoſt proceeding frō the Father and the Sonne: haue mercy vpon vs miſerable ſinners.

O God the holy Ghoſt, &c.

O holy bleſſed and glorious Trinitie, three perſons, and one God: haue mercy vpon vs miſerable ſinners.

O holy bleſſed & glorious Trinitie, &c.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people, whome thou haſt redeemed with thy moſt precious bloud, and be not angry with vs for euer Spare vs good Lord.

From all euill and miſchiefe, from ſin, from the craftes and aſſaults of the Deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindnes of hart, from pride, vaine glory, and hipocriſie, from enuie, hatred, & malice, & all vncharitablenes,

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceites of the world, the flesh, and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell, and murther, and frō ſudden death.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and herieſie, from hardneſſe of heart, and contempt of thy worde and commandement

Good Lord deliuer vs.

By the misterie of the holy incarnation, by thy holy nativitie and circumcision, by thy baptisme, fasting, and temptation. Good Lord deliuer vs.

By thine agonie and bloody sweat, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascention, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulatiō, in all time of our wealth, in the houre of death, and in the day of iudgement.

Good Lord deliuer vs.

We sinners do beseech thee to heare vs (O Lord God) and that it may please thee to rule & gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord

That it may please thee to keepe and strengthē in the true worshipping of thee in righteousnesse and holines of life, thy seruant Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs, &c.

That it may please thee to rule her heart in thy faith, feare and loue, and that she may alwaies haue affiance in thee, and euer seeke thy honor & glorie.

We beseech thee to heare vs, &c.

That it may please thee to be her defender and keeper, giuing her the victorie ouer all her enemies.

We beseech thee to heare vs, &c.

That it may please thee to illuminate all Bishops, Pastors, and Ministers of the Church, with true knowledge and vnderstanding of thy word, & that both by their preaching and liuing they may set it forth and shew it accordingly.

We

We beseech thee to heare vs, &c.

That it may please thee to endue the Lords of the counsell and all the nobility with grace, wisedome, and vnderstanding.

We beseech thee to heare vs, &c.

That it may please thee to blesse and keep the Magistrates, giuing thē grace to execute iustice, & to maintaine truth.

We beseech thee to heare vs &c.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all nations, vnitie, peace and concord

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy cōmandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word and to receiue it with pure affection, and bring forth the fruits of thy spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of truth, all such haue erred and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as do stand, and to comfort & helpe the weake hearted, and to raise vp them that fall. and finally to beate downe Sathan vnder our feet.

We beseech thee to heare vs, &c.

That it may please thee to succour, help and comfort all that be in danger, necessitie and tribulation.

We beseech thee to heare vs, &c.

That

That it may please thee to preserue all those that trauell by land or by water, all women labouring with child, all sicke persons and young children, & to shew thy pittie vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

That it may please thee to defend and prouide for the fatherlesse children and widows, & al that be desolate & oppressed

We beseech thee to heare vs, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee to heare vs, &c.

That it may please thee to forgiue our enemies, persecutors and slaunderers, & to turne their hearts.

We beseech thee to heare vs, &c.

That it may please thee to giue & preserue to our vse the kindly fruites of the earth, so as in due time we may inioy thē

We beseech thee to heare vs, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy spirite to amend our liues according to thy holy word.

We beseech thee to heare vs, &c.

Son of God we beseech thee to heare vs

Son of God we beseech thee to hear vs.

O Lambe of God that takest away the sinnes of the world.

Graunt vs thy peace.

O Lambe of God that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ

Christ haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Lord haue mercy vpon vs.
Our father which art in heauen, &c.
And lead vs not into temptation.
But deliuer vs from euill, Amen.

The versicle.

O Lord deale not with vs after our sins.

Answere.

Neither reward vs after our iniquities

Let vs pray.

O God mercifull Father, that despisest not the sighing of a contrite heart, nor the desire of such as be sorrowfull, mercifully assist our prayers which we make before thee in all our troubles and aduersities, whensoeuer they oppresse vs: and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs bee brought to nought, & by the prouidence of thy goodnesse they may bee dispersed, that we thy seruantes being hurt by no persecutions, may euermore giue thanks vnto thee in thy holy Church, through Iesus Christ our Lord.

O Lord, arise, help vs & deliuer vs for thy names sake.

O God we haue heard with our eares and our fathers haue declared vnto vs, the noble workes that thou diddest in their daies, & in the old time before them

O Lord arise, help vs, and deliuer vs for thine honour.

Glory be to the father, and to the &c.

As it was in the beginning, &c

From our enemies defend vs. O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorrows of our harts

Mercifully

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O ſonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs, O Lord Chriſt.

The verſicle.

O Lord let thy mercy be ſhewed vpon vs

The Anſwere.

As we do put our truſt in thee.

Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy names ſake, turne from vs all thoſe euils that we moſt righteouſly haue deſerued: and graunt that in all our troubles we may put our whole truſt & confidence in thy mercy, & euermore ſerue thee in holines and pureneſſe of liuing, to thy honor and glory, through our onely mediator & aduocate, Ieſus Chriſt our Lord, Amen.

A Prayer of Chryſoſtome.

ALmighty God, which haſt giuen vs grace at this time with one accorde, to make our common ſupplications vnto thee, & doſt promiſe that when two or three be gathered together in thy name, thou wilt grant their requeſts: fulfil now O Lord, the deſires and petitions of thy ſeruantes, as may be moſt expedient for them, graunting vs in this world knowledge of thy truth, & in the world to come life euerlaſting, Amen.

The grace of our Lord Ieſus Chriſt, & the loue of God & the fellowſhip of the holy Ghoſt, bee with vs all euermore. Amen.

FINIS.